

# CHRISTS ANSVVER

VNTO

## IOHNS QUESTION:

OR,

An Introduction to the knowledge of  
*Iesus Christ*, and him crucified.

*Deliuered in certaine Sermons in the  
famous Towne of New-castle vpon Tine.*

By THOMAS JACKSON, Dr. of Diuini-  
tie, Vicar of Saint *Nicolas* Church there,  
and Fellow of *Corpus Christi* Col-  
ledge in *Oxford*.

IOHN 5. 39.

*Search the Scriptures: for in them yee thinke yee haue eter-  
nall life, and they are they which testifie of mee.*



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1625.







TO THE RIGHT  
REVEREND FATHER

in God, *Richard*, by Diuine pro-  
uidence, Lord Bishop of *Durham*, my  
very honourable good LORD,  
and *Diocesan*.

Right Reuerend  
and  
Honourable,

**B**Eing here detayned, vpon occasi-  
ons made knowne in part vnto  
your Lordship, I thought my selfe  
bound in duety and conscience to  
render an account, as well of my time spent in  
this my absence, as whilest I was present at my  
charge. Though this I cannot for this time per-  
forme, saue onely in part. These papers which I  
now consecrate to your Honours protection,  
containe onely the first-fruits of my Labours  
in that worthy and famous Congregation,  
which it pleased your Lordship about a yeere  
A 3 agoe,



## *The Epistle Dedicatory.*

agoe, (for which I euer rest yours bounden) to commit vnto my trust. Yet these being all that I took with me to peruse in my absence, which I well hoped should haue beene much shorter, these are all that I could at this time present your Lordship withal, humbly beseeching they may bee accepted as an vndoubted pledge of my duty and obseruance to your Lordship, and of my vnfaigned desire and resolution to set forward that worthy and religious Congregation (from which I haue receiued much true comfort and many kindneses) in the wayes of truth, as well by my pen in my absence, as by my voyce whilest I am present. So, commending this *Introduction* to your Lordshippes patronage, and your Lordship to the gracious patronage and protection of the Lord Iesus, I humbly take my leaue.

*From my Study in Corpus  
Christi Colledge in Oxon.  
Decemb. 20. 1624.*

Your Lordships, in all  
duety and seruice,

THOM. JACKSON.





A briefe view of the principall parts  
of the Discourse following.

I. *The meaning or purport of Iohns Question,*  
[Art thou He that should come, or doe we  
looke for another? *Math. 11. ver. 3.*]

Pag. 2, 3, & 4.

II. *What did move Iohn to make this Question.* Pa. 5, 6, 7, & 8.

III.  
What  
satisfa-  
ction the  
answere  
heere  
made by  
our Sa-  
uiour,  
might  
giue

I. To ordina-  
ry or indif-  
ferent Au-  
ditors :  
Wherein  
are discuf-  
sed, Pag. 10.  
to the 19.

1. Wherein true blessednesse (which our Sau-  
iour here promiseth to all) doth consist. Pag.  
20. Parag. 14. to Pag. 30. Parag. 19.

2. How the miracles heard and seene by Iohns  
Disciples, doe prooue that I E S V S, who  
wrought them, was the Author and Donor  
of all these good things or degrees of good-  
nesse, wherein true blessednesse, in the opi-  
nion and iudgement aswell of Heathen Phi-  
losophers as of Christians, doth consist, pag.  
30. parag. 19. to pag. 40. parag. 22.



1. The manner how the faith of the Patriarches, & of the Prophets themselves, was grounded vpon diuine predictions, & ratified by the euents answering vnto them: That euen the Patriarchs and Prophets themselves, might erre in their apprehensions or applications of Gods Word reuealed vnto the, vntill their apprehensions were rectified by new Reuelations, or their applications corrected by the exhibition of the euent or effect fore-told. pag. 43. parag. 24. to pag. 66. parag. 34.

2.  
Vnto John:  
Wherein  
are discus-  
sed.

2. The particular places of Scriptures, from whence the Pharises had their prenotions concerning Baptisme; and on which Johns faith or beliefe concerning our Sauours person or office, or his owne ministry, was grounded: with the signes of the time that did expound them. pag. 75. para. 37. to pag. 145. parag. 66.

3. What correspondencie the two places of Scripture, to which our Sauour in this answer referreth John, haue with the former places wherein Johns faith was grounded, and with the signes of the time, or miraculous euents here related pag. 145. parag. 66. to pag. 178. parag. 81.

III. How the generall Conclusion, Blessed is he whosoever shall not be offended in mee, is inferred from the premisses. What it is to be offended in Christ. Which be the speciall rootes of this offence; and how they may be auoyded. Pag. 178. parag. 81 to the end.

CHRISTS





# CHRISTS ANSWER

unto

IOHNS QUESTION:

O R,

An Introduction to the knowledge  
of *Iesus Christ*, and him crucified.

MATHEVV. II. VER. 4, 5, 6.

*Goe, and shew Iohn againe those things, which ye doe heare and see. The blinde receiue their sight, and the lame walke, the Lepers are cleansed, and the deafe heare, the dead are raysted vp, and the poore haue the Gospell preached vnto them. And blessed is hee, who soeuer shall not be offended in mee.*



*His is life eternal (saith our Sauour, Ioh. 17.v.3.) that they may know thee the only true God, and Iesus Christ whom thou hast sent. The knowledge of the only true God, and of Iesus Christ whom hee hath sent, are so inwrapt and linked together, that he which hath the later, hath the former, according to the saying of our Sauour; Hee that hath seene me, hath*

B

*seene*



1 *scene my Father. ioh. 14.9.* This knowledge of Christ, and of him crucified, was all that our blessed Apostle Saint *Paul* esteemed or determined to know amongst the Corinthians, and all that I shall desire to know amongst you, and is, as I hope, if not the onely, yet the speciall poynt which any of you desire to bee made knowne vnto you by my Ministry, whether publike or priuate. What it is to know Christ, and the vertue of his Crosse, which be the speciall or most vsefull branches of this knowledge, and in what ranke or order the seuerall branches grow, shall by Gods assistance and your desired patience, be discussed at large hereafter, in vnfoldings of that fore-cited saying of our Apostle to the Corinthians in his first Epistle, cap. 2. vers. 2. Which if God permit, shall be the maine subiect or theame of my meditations in this place.

[\* Hee which was to bee Sent,] or [Hee which was to come,] were from the beginning knowne and proper attributes of the *Messias*.

You will giue mee leaue to make my entry or passage into a subiect so large, so ample, and so vsefull, by degrees and leysure. Now, ere wee can attaine vnto the true knowledge of Iesus Christ, whom God hath sent, and of him crucified, wee are to inquire vpon what grounds wee beleue or know, that the man Iesus, whom the Iewes did crucifie, whom wee preach, and on whom we beleue, was hee, whom God hath sent, or he, whom God before all Worlds had ordainned to send into the world. For albeit God in sundry ages sent many messengers vnto his Church, though such as he sent, did come in person, and discharge their function: yet when we reade of Him that was to be sent, or of him that was to come, \* without further addition, circumlocution, or paraphrase, we must take these as titles, which may not be communicated vnto many,



many, as being truly meant but of one, which is Christ the Lord. And vnder these generall or royall titles, the promised Seed or Messias was apprehended and knowne by the best of Gods seruants, as well before the Law was giuen, as whilst the Law was ready to expire and determine.

2. Thus wee reade, *Exod. 4. verse 13.* that *Moses*, after many pretences and excuses to auoyd the Embassage vnto *Pharaoh* for the deliuerance of Gods people, lastly concludes with this request, "*O my Lord, send, I pray thee, by the hand of him whom thou wilt send*"; which is so much in the interpretation of the Ancients, as if hee had said; Lord, I know, thou hast ordayned from the beginning, to send an authentique messenger vnto the world, for the deliuerance of thy people; one that shall speake as neuer man spake, and doe those workes which no man besides can doe. And I beseech thee to *send him* at this time vnto *Pharaoh*, to let thy people goe, for this is a worke worthy his paines. I know, some later Writers reiect this interpretation, but their exceptions against the ancient Interpreters are not concludent, and therefore not to be admitted, especially when the better sort of later Writers, with whom I accord, doe imbrace the interpretation of the Ancients. Againe, although God had sent *Iohn Baptist* on as great an Embassage as this of *Moses*, He was sent as a Messenger to prepare the wayes of the Lord; yet hee doth not affect, but doth vtterly disclaime this title of being *him, whom G O D hath sent*, as knowing it to be peculiar vnto the Sauour of the World: for so hee speakes of him, in opposition vnto himselfe, *Ioh. 3. vers. 34. For hee whom G O D*



*hath ſent, ſpeaketh the words of God: for God giveth the Spirit not by meaſure unto him.* For this reaſon, *Iohn*, who was ſent from God as a meſſenger to prepare his wayes, who neuer doubted of his miraculous birth and conception, *Iohn*, who had heard and ſeene him declared by voyce and viſion from heauen unto Iſrael, euen after hee himſelfe had proclaymed him to be the Lambe of God, which was to take away the finnes of the World; yet for a period or vp-ſhot of all that hee deſired to know concerning Ieſus his perſon; his office, his actions in this life, comprifeth all in this ſhort Interrogatiue; *Art thou hee that ſhould come, or doe wee looke for another?*

3. Vnto this queſtion or demand, beeing the entire tenor of *Iohns* ſolemne Embaſſage, and the ſumme of all which hee deſires to know concerning Chriſt, our Sauour vouchſafes no other anſwere than what hath beene read vnto you; *Ieſus answered, &c.*

Now if wee conſider that ample teſtimony which our Sauour in the words following my Text, did giue of *Iohn* in the audience of the multitude; *to wit*, that hee was a *Prophet*, yea, *and more than a Prophet*, that of all that were borne of women, there was none greater than *Iohn*: Charity and Chriſtian modeſty will conſtraine vs to preſume, that this queſtion, *Art thou hee that ſhould come, or doe wee looke for another?* beeing thus ſolemnely by *Iohn* propoſed, was no idle but a ſerious and uſefull queſtion; fit not onely for him, but for poſterity to be reſolved in. Againe, if wee conſider that this anſwer which I haue read vnto you, was made by our bleſſed Sauour, wee ſtand bound vpon our allegiance to beleue, that as the queſtion

was



was serious and vsfull, so the answere was pertinent, full, and satisfactory. All this is most plaine, in the generall, but if we descend vnto particulars the difficulties are two.

[1.] First, from what affection or disposition of minde this question should proceed, or what it was that should occasion *Iohn* to make it.

[2.] Secondly, in what manner and how farre our Sauours answere, or the words which I haue read vnto you, doe fit the occasions which moued *Iohn* to make the question, or fully satisfie the question it selfe.

4. Concerning the first point, to wit, *From what affection or disposition of mind this question should proceed, or what should moue Iohn to make it*, there is greater variety or diuersity then opposition or contrariety of opinions amongst the Learned. \* *Iustin Martir* and *Tertullian* were not afraid to say and deliuer in writing to posterity, that *Iohn* himselfe did at this time truely doubt and distrust, whether he, that wrought these miracles here mentioned in my Text, were the promised Seede or no; and that out of this doubt or distrust in himselfe, he sent this message vnto our Sauour, *Art thou he that should come, or doe we looke for another?* *Tertullian* in his fourth booke against *Marcion*, goeth further, and saith, That after our Sauour did enter vpon his Prophetical function, and tooke vpon him to instruct the people publikely by word and miracle, the Spirit of God which was giuen to him not by measure, beginning now to dilate and shew it selfe vnto the world, did withdraw or call in that portion of the spirit of Prophecie, wherewith *Iohn Baptist* had

Two generall Queries. the one concerning *Iohns* Question, and the other concerning *Christs* answere. Which may be taken for the two generall parts of this ensuing Discourse. (a) *Vid. Maldonat in hunc locum.*



formerly bin endued, (*to prepare the wayes of this his Lord*) as great flames draw flying sparkles to them, or sucke out the lesser lights or candles that are neere them. As if *Iohn Baptist* himselfe, when hee said, *Oportet illum crescere, me autem decrescere*, had vnwittingly or otherwise prophcyed, that the Spirit of Prophecie should decrease in him, as it did increase or more amply manifest it selfe in our Sauour. Yet this interpretation, I must tell you, though auouched by two of the most ancient Fathers, whose writings are now extant, is slenderly seconded by later Writers, whether of Romish, or reformed Religion. *Maldo-*  
*nat*, a learned Iesuite, doth thus censure them, or rather the times wherein they liued; *In illa nimirum etate, nondum satis culta theologia huiusmodi spinas aliquando proferebat*: that is, that goodly garden of God, which we call *Diuinity*, was not in that age so well dressed, but that it did sometimes bring forth such thornes and brambles as these were. Should the best of our Writers or Preachers speake on this fashion of the Ancient Fathers, the Romish Church would take it as a sufficient testimony to condemne vs for Heretickes. Howbeit we will not condemne it, as an heresie in her Children for speaking or writing thus, but rather wish they would be constant to themselues, and vnpartiall towards vs; to permit vs that liberty, which they take in refusing the authority of the most Ancient Fathers, especially in the interpretation of Scriptures. Others there were, and these very ancient too, which disliking *Iustin Martyr's* and *Tertullians* interpretation of this place, would qualifie it thus; *Iohn* the Baptist did not question nor doubt, whether Iesus whom hee had



had baptized, were the Sonne of God, the promised and long expected Messias or no, but *utrum esset ad inferos descendurus, whether he were to taste of death himselfe, or whether hee would come to rescue the dead from the power of Hell and the graue. Et in hanc sententiam* (saith the same *Maldonat*) *maxima pars veterum concesserunt: the greatest part of the Ancient Fathers were* (by his confession) *of this opinion, concerning the interpretation of this place.* But will he therefore subscribe vnto them, or rest vpon their interpretation? No; he hath no reason so to do, seeing the Fathers themselves did follow this interpretation, because as then, no better was found out. We haue gained thus much from this learned Iesuite for some after disputes, that latter ages may finde out some better exposition of principall passages of Scripture, than most of the best & ancientest Fathers knew.

5. What then is that better exposition of this place, whereunto he and most of his fellowes subscribe? It is this: *Iohn* did not moue this question out of any doubt or distrust of his owne, but onely for the better instruction of his Disciples, in whom he could hardly beget any true conceit or estimate of our Saviours worth. So factious they were for their Master, that they disdained or enuyed, that our Saviour should haue more followers then hee had. So it is storied, *Ioh. 3. vers. 25, 26. There arose a question between some of Iohns Disciples and the Iewes about purifying: and they came vnto Iohn and said vnto him, Rabbi, Hee that was with thee beyond Iordane, to whom thou barest witnes, behold, the same baptizeth, and all men come vnto him.* Now seeing *Iohn*, as the Authors of this interpretation



on thinke, could not assuage this humour in his Disciples, (which he earnestly labours in the fore-cited place) but the more he debased himselfe in comparison of Christ, the more worthy they thought him of greater honour: hee therefore now sends them vnto Christ himselfe, whose instructions being graced with miracles, hee presumed would bee more effectuell in them, than all the exhortations he could bestow vpon them. The maine streame of later Interpreters, as well Protestants as Papists, runne this way. And if the question did arise from distrust or diffidence, these imperfections were in all likelihood more incident to the affectionate Schollers, than to the sanctified and prudent Master.

6. Others there be, but not so many to my remembrance, as to make a few, which would deriue the former question, *Art thou he that should come, &c?* not from any doubt, much lesse from any diffidence or distrust either in Iohn, or in his disciples; but rather from ioy of heart in Iohn, as if it were rather, *vix exultantis vel inibilantis, quam dubitantis*. And it cannot be denyed, but that men oft-times make pathetically expressions as well of present ioy as of dislike or discontent by way of Interrogation. Thus honest house-keepers or hearty Hoasts will sometimes welcome their gratefull and long expected guests with this or the like salutation, *Are you come?* when they cannot truly doubt whether they are come or no, if they will beleue their own senses. We see the wisest men not apt to giue swift credence vnto extraordinary good newes, lest their sorrow should proue greater, if the report should proue false. And naturally, when  
excessive



excessiue ioy either springeth too fast, or groweth too rancke, wee seeke to allay or snip it by a fictitious or imaginary distrust of those truthes whence it groweth, of which we cannot make any reall or constant doubt. So he saith in the Poet,

*Horret adhuc animus, manifesta; gaudia differt,  
Mens super & tanto cunctatur credere voto.*

7. I dare not take vpon me to determine which of these foure seuerall Interpretations is the best, but surely the second, though most followed by the Ancients, is farthest wide from the Euangelists meaning. And me thinkes it were easie to find out a fift, which might challenge as great a share or portion of probability as any of the former can doe. For my owne part, as I dare not impeach *Iohn* himselfe of any doubt or distrust, as *Iustin Martyr* and *Tertullian* doe; so I cannot account it any sinne in *Iohn*, or any impeachment to his dignity, if at this time he sought the confirmation of his former beliefe in Christ by new documents, or some fresh supplyes of inward comfort to allay the tediousnes of a hard lingring durance, from his mouth, that was the fountaine of comfort, and had the words of eternall life.



## Part.2.

## PART II.

Christs Answer. *How it is satisfactory to the Question.*

8. **B** Ut from what disposition soeuer the former question, *Art thou he that should come, &c.* did arise, whether from ioy or exultation in *Iohn*, or from distrust or diffidēce in his Disciples, or partly from the one, and partly from the other; (nor are the diuers opinions concerning this point, incompatibly opposite:) there yet remaineth a question of greater difficulty and of farre more vsefull enquiry, for right vnfoldings the contents and pith of my Text. The question is this, *How this answer of our Sauour could possibly either confirme or ratifie Iohns former beliefe of Christs person, office, or actions, or adde any increase to his knowledge or comfort, or lastly giue any part of satisfaction to the distrust or diffidence of his Disciples; seeing there is nothing more contained in this answer, than Iohn and his Disciples vndoubtedly knew before. For so it is said in the second verse of this Chapter; When Iohn being in prison had heard the workes of Christ, he sent two of his Disciples, and said vnto him; Art thou hee that should come, or doe wee looke for another? Now what workes done by Christ could Iohn heare of in Prison, which were not truely miraculous, which were not the very same with those, which our Sauour*

in



in my Text informeth *Iohn* to haue bin wrought by him, as *restoring of the blinde to their sight, the lame to their limbes, the sicke to health, the dumbe to speech, the dead to life, &c.* ? And that which most increaseth the difficulty, amongst other workes of Christ, which, *Iohns* Disciples being present (as it seemes by Saint *Luke*, Chap. 7. verse 27.) relate vnto him, his raising vp of the widdowes sonne of *Naim* from death to life to the great astonishment of the spectators, was one. Now who did euer knowe a man truely dead, as this widdowes sonne was, who was not withall more than deafe, more than dumbe, more than blinde of both his eyes, more than lame of armes and legs, of feete and hands ? Wherefore, in as much as *Iohn* knew before, that Christ had *raised him vp that was dead, and made him sit vp, and speake, and deliuered him to his Mother* ; he could not be ignorant, that he had made one that was more than dumbe to speake, one that was more then halt to goe, one that was more than blind to see. What satisfaction then could this answer giue either to *Iohn* or to his Disciples, both of whom knowing thus much before ; especially seeing the one of them at least, as most Interpreters thinke did distrust or doubt, whether Christ (notwithstanding all this) were *He that should come* ; and both of them could not but expect some ratification or confirmation of their former beliefe from his answer ?

For cleering this difficulty or exception, we are to examine these two poynts.

[1.] First, what the particulars heere auouched by Christ, and solemnly testified by *Iohns* Disciples might naturally and litterally import to any indiffe-

The gene-  
rall diuision  
of the se-  
cond  
Quere,  
proposed  
Parag. 3.



Part. 2. rent vnderstanding Auditor.

[2.] Secondly, what they might intimate or suggest vnto *Iohn*, as no question but this answer did giue more full satisfaction vnto *Iohn*, than it could doe to any other for that time, without his Paraphrase or Comment vpon it.

The first member of the generall diuision, what satisfaction our Sauiours answer might giue to any indifferent Auditor.

9. Touching the former poynt, wee say, The very particulars thus solemnely auouched and authentically testified, include in them euen vnto ordinary sence and reason, as much as could be expected in the promised Messias, or long-expected Redeemer of Israel. Thus much they manifestly include, if wee rightly make the deductions, according to the true Logically extent of their naturall sence. For although it bee a rule most infallible, that the truth of an indefinite proposition may be salued or supported by the truth of one particular; as if a man should bargaine with a day-laborer, promising him in these indefinite termes, *to giue him so much for his worke, as other neighbours did*, though some of them gaue twelue pence, some tenne pence, and others but eight pence: the Law would vpon these termes or agreements award him no more than eight pence, because it can constrain the hyrer onely to make good his couenant to the hyred, and his couenant is performed, if he make his promise true. Now, if but one or two Neighbours giue but eight pence, and he giueth as much, it is euident he giueth as much as his Neighbours do, & this is enough to salue the truth of his promise, according to Law and Logicke: although to vse the benefit of eyther to a poore mans preiudice, would ill beseme a man of better note and fashion. In like manner, although our  
Saviour



Mem.1.

Saujour had only rayſed the Widdowes Son of *Naim* frō death, or at leaſt, if he had giuen ſight to one or two blind men only, or if he had cleaſed but one or two Lepers, and made only one or two lame men to goe, this indefinite anſwere to *Iohns* queſtion, *The blind receiue their ſight, and the lame walke, the lepers are cleaſed, the deaſe heare, and the dead are rayſed vp, Mat. 11. v. 5.* had beene ſo true, as no Grammarian or Logician had beene able to impeach it of falſhood. But though it be certaine that an indefinite propoſition is oft-times true, if one or two particulars be true, yet oft-times ſuch indefinite ſpeeches include a multitude of particulars, and ſometimes an vniuerſality or the whole number of all the particulars, which the words can literally comprehend or ſignifie. As for example, if a man ſhould bid his friend take heed how he deals; for the world is naught, and men are cunning: no man would cōceiue his meaning to be, that there were but one or two naughty or cunning men in the world: but rather that the world were in a manner full of them; and that no Society or Corporation were free from ſuch men. Againe, if a man ſhould aduiſe his friend not to rely vpon mens words in matters of great conſequences, without ſome reall aſſurance, becauſe men are mortall; no man would conceiue his meaning to be, that this or that man were mortall, but that all were mortall.

10. That this indefinite ſpeech of our Saujour, *The blinde receiue their ſight, and the lame walke, &c.* did (as wee ſay) *de facto*, include not onely ſome few, but a multitude of all or moſt particulars ſpecified, is apparent from the 7. of *Luke*, verſ. 21. *At the ſame*



Part.2.

*houre* (when *Iohns* Disciples came vnto him) *hee* cured many of their infirmities and plagues, and of euill spirits, and vnto many men that were blinde, *hee* gaue sight. As this indefinite speech did *de facto* include a multitude, so it did *de potentiâ* include an vniuersality; that is, as there were many blinde men receiued their sight, many sicke that were cured, so all of euery sort here specified, might haue beene partakers of the like benefit, if the default had not beene in themselves or in their friends. There was not a man throughout all the Tribes of Israel so blinde, but might haue had his perfect sight restored vnto him, so *hee* had demeaned himselfe towards Christ, as these other blinde men did. Not one man throughout all the Land so deafe, so dumbe, or lame, but that if their friends would haue brought them vnto him, and haue supplicated for them, being not able to supplicate for themselves, they might haue had their perfit hearing, their speech or limbes restored vnto them. All the Lepers might haue beene cleansed; all possessed with Devils, might haue beene dispossessed, and freed from their tyranny, so they would haue but humbled themselves vnder Gods hands, and sincerely acknowledged their imperfections and infirmities to haue bin the fruits of their sinne or offences against God their Creator and Redeemer: for thus to be humbled, was to become poore in spirit.

11. What is it then which *Iohn*, or his Disciples, or the whole Nation of the Iewes could expect of Him that was to come, their promised and long-wished-for Messias, whereof these good beginnings related, were not sure pledges and full assurances? Most  
of



of this people, and with them *Iohns* Disciples, were sicke of their fore-fathers disease: they desired in their hearts a King to fight their battels, a man of as goodly presence as *Saul* was, for personage as lovely as *Jonathan*, a man as valiant in battaile as *Iudas Macca-*  
*bans*, as victorious as *Dauid*, as *Samson*, or *Gideon*. But what King of Iudah or Israel did euer leuy an Army, without ingrateful exactions from his people? Which of them did euer enrich himselfe or the State by for-  
 reine spoyles, without impouerishing many of his native subiects? Whilest some of them might sing these or like publike songs, *Saul hath slaine his 1000. and Da-*  
*uid his 10000.* many a poore widow in priuat laments the losse of her dearest husband with sighs and teares; *many Rachels mourne for their children*, and cannot be comforted, because the Conquerour cannot restore them to life againe. Finally, the whole glory and pompe of warre, when they are at the height, and at the best, are but like a bright and furious flame, which must be continually nourished with mans bloud, as a Lampe is with Oyle, or the Fire with Wood. The best warre that euer was vndertaken, was but *malum necessarium*. It was well obserued by the wiser sort of Heathen, that no warre was euer iust, but when it was necessary. And, as another saith, *Bellum gerimus ut pace fruamur*, The only right vse and end of warre is to procure an honourable and secure peace. If such peace may be had without warre, they are but fooles and vnhappy men, vnfit members of the world, that will vndertake warre and kindle dissentions betwixt Nation and Nation. Yee haue heard perhaps of the Philosophers Dialogue with *Pirrhus* that great  
 warrier,



Part. 2. | warrier, to this purpose : When this great *Nimrod* had swallowed as many severall Kingdomes or Nations in hope, as the Iewes could expect their Messias should in one age conquer; the Philosopher asked him, What he meant to do after he had conquered the Romanes? Then, said hee, I will conquer the Gaules and Spaniards; and when hee had done with them, hee would bend his forces against Africa. But when you haue conquered them, and as many more as you intend to conquer, what doe you last resolue vpon? His answer was, to liue merrily and at ease, in plenty and pleasure. Why, quoth the Philosopher, this you may doe already, without eyther hazard of your owne, or your followers liues: for none of these Nations which you intend to vanquish, are likely to indanger you, so you will not begin with them. The present Nation of the Iewes were of *Pirrhus* his temper, and sought after that, as it were by a *round* or *circle*, which was in a manner put into their hands, so they would but haue looked neere about them, and not haue set their proud imaginations vpon such rousing proiects as *Pirrhus* did. Such amongst them as were thus affected, would not acknowledge our Sauour to bee the Messias, or *him that was to come*, because he was a man of peace, a man of a meeke and humble spirit. If another should haue come (as shortly after many false Christs did arise,) which would haue animated them vnto warre against the Romanes, the most of them, such as loued peace especially, would quickly haue beene weary of him. What then? was there nothing, which both sorts, the proudest and humblest, the peaceable and contentious did alike affect, and hope to see accomplished



shed by their promised and long expected Messias? Mem. i.  
 Saint *Augustine* tels vs of a Mimicke or Iester (a kind  
 of artificiall foole) which vndertooke to tell euery  
 man in the Towne or City where hee dwelt, what he  
 thought or desired, when they were assembled to try  
 his skill in the publique Markets: all hee had to say  
 was this, [*vultis vos omnes vili emere, et caro vendere:*]  
*All of you desire to sell deare, and buy good cheape.*  
 But as this reuerend Father obserueth, there was more  
 Mimick wit, than solid truth in this conceit. For ma-  
 ny come to Markets, which neyther haue minde to  
 buy nor to sell, but to looke on. Amongst such multi-  
 tudes as minde buying and selling, some good men  
 there bee, which would desire to vse a conscience in  
 both: but, saith the same Father, if hee had said, *All*  
*of you, as well the buyer as the seller, as they that come*  
*onely to heare or see, desire to be happy;* his speech had  
 beene vncontrollably true. For happinesse onely is  
 that which all men naturally desire.

12. There is no petty *good*, but is desired by some  
 or other; That is the chiefe or prime *good* (as the an-  
 cient Philosophers haue defined it) which is desired  
 by all. Did they collect this onely as men, or doth  
 not the Scripture eyther say or suppose the same as a  
 ground of truth? *Yer once, it is a little while, and I will*  
*shake the Heauens, and the Earth, and the Sea, and the*  
*dry Land. And I will shake all Nations, and the desire*  
*of all Nations shall come, & I will fill this House with glo-*  
*ry, saith the Lord of Hosts. Haggai. 2. 6, 7.* In what  
 sence our Sauour Christ (for of our Sauour Christ  
 this place is vndoubtedly meant) should bee instilled  
 the *desire of all Nations*, is a question which hath per-



Part. 2. plexed some good Preachers, and may exercise the wit of a good Interpreter. First, how could the Gentiles which were farre more than a maior part of all Nations (here intimated) be said at that time to *desire* him, in whom they did not in any sort beleue, whom they did not at all expect? For how should they expect him, how should they beleue in him, of whom they had not heard? The Jewish Nation indeed or seed of *Abraham* had heard of him, and did expect him, and yet as the Prophet had fore-told, so it came to passe, *that when they saw him, they saw no beautie in him, that they should desire him. Esay 53. vers. 2.* And was it possible, that hee should be the *desire of all Nations*, whom no Nation did desire? Yes. In as much as God had consecrated *him* to be the onely Fountaine of that *happinesse*, which all men, which all Nations naturally doe desire, and which is all that any man of what Nation soeuer, Iew, Gentile, Greeke or Barbarian can desire; he is truely instiled by the Prophet, *The desire of all Nations*. To say, that as many as desired happinesse, did desire our Sauour Christ, can seeme no paradoxe, if wee consider (what no Philosopher will deny) that euen such as follow poysoned pleasures, seeke after happinesse and life in these by-paths, which leade to death and misery. Though most men take the highway to death and misery, yet no man desires to dye or to be miserable, but their contraries.

13. So that our Sauours answere, though it seemed doubtfull in the premises, is in conclusion as perfect, as if hee had directly and expressly said: Goe, tell *Iohn* that I am hee that was to come, and that you are not to expect another, seeing whatsoeuer you can expect



pect or desire in any one or more, whom you may imagine yet to come, *That* you may haue in mee alone: for true blessednesse is all that you or any man can desire, *and Blessed is Hee whosoener shall not bee offended in mee.* *Matth. 11. 6. Esay 53. vers. 2.* But though *Iohn* and his Disciples could desire no more of him that was to come, than to bee truely blessed in him: yet might they desire some further prooffe than his bare assertion or authority, that they might be truly blessed in him. For this blessednesse whereof hee speaketh, was none of those things which they did heare or see, seeing it cannot be knowne by corporall sight or hearing. It is like that new name spoken of in the Reuelation, *which no man can reade, but he which hath it.* All this is true, yet notwithstanding all this, the things which they did heare & see, were vndoubted pledges & visible assurances of this inuisible blessednesse which heere hee promiseth, and of which euery man might haue vndoubted experience in himselfe, so he would not be offended in him. For though our Sauour with farre better reason might, yet did he neuer exact such absolute beliefe vnto his words, as the Pope or visible Church of Rome doe to theirs, to whatsoever they shall decree, without eyther expresse warrant or testimony of Gods Word written before, or experimentall knowledge in themselues. This will better appeare in the second poynt proposed, which was, *what these words did intimate or suggest to Iohn.*

The poynts now to be inquired after, are two:

[1.] First, what is it to be blessed and happy in Christ, or wherein this happinesse or blessednesse which here hee promiseth, doth consist.

D 2

[2.] Second-

Mem. I.



Part. 2.

[2.] Secondly, how these particulars here mentioned, *the blinde receiue their sight, the lame walke, &c.* doe induce or inferre this vniuersall conclusion, *Blessed is hee whoſoeuer is not offended in mee.*

Wherein  
the bleſ-  
sedneſſe  
here pro-  
miſed doth  
conſiſt.

14. The former will draw the later after it: and in diſcuſſion of the former, I muſt craue pardon to acquaint you with the opinions of ſuch of the Heathen as ſought to bee wiſer than the reſt (that is, of their Philoſophers) concerning *happineſſe* or *felicity*. Not that I rely vpon their ſaying or authorities; but ſeeing the probleme propoſed is generall, *to wit*, [what ſatiſfaction this anſwere could giue to any vnpartiall Auditor, whether Iew or Gentile:] I muſt giue ſuch ſatiſfaction as is fitteſt to ſuch perhaps as are too-much addicted vnto the Philoſophy of the Heathen. Beſides, it will be a good meanes for vs to finde out the right and ſafe way, if wee ſhall obſerue where others haue gone wrong, or plunged themſelues.

To the former. The very name or common notion of *blessedneſſe*, *happineſſe*, or *felicity*, doth import as much as [*Summum bonum*] *the chiefe or ſupreme good*, or Crowne of goodneſſe; That, (as we ſaid before) which all men naturally doe deſire, and which is all, that any man can deſire, That which is onely able to ſatiate al the deſires or appetites of the humane ſoule. It is agreed vpon as well by the wiſeſt of the Heathens, as of Chriſtians, that [*bonum*] & [*appetibile*] are termes conuertible; *that is*, They mutually fit the one the other, as the meaſure and the thing meaſured; whatſoeuer is good, is deſirable; and whatſoeuer is deſireable, is good to the party which deſires it, at leaſt as for the preſent he ſtands affected: and that onely is truly



truely good which ought to be desired. For the rectifying of our desires, the Heathens went thus farre aright, [ That the desires of sense, or the inferiour part of the soule, were to be guided and directed by reason: ] We Christians know, that euen reason it selfe must be regulated by the Word of God, or rule of faith; otherwise it will outray farther in its desires, then sence, without the check or controule of reason, could doe. The things which we may desire, are of three sorts :

- 1 } Profitable,
- 2 } Pleasant, or
- 3 } Honest.

All these three branches of Goodnesse, or rather these feuerall sorts of good things are required vnto true happines; yet so, as true happines or the chiefe good consists properly in the fruit of the third branch or stemme, to wit, of *Bonum Honestum*, in its full growth or maturitie. This chiefe or prime good is not onely desired for it selfe and for no other end, but it is the end for which all things else, whether they be inferiour branches of *Bonum Honestum*, *Vertue* or *honesty*, or whether they are pleasant or profitable, are desired. Euery branch of *Bonum Honestum*, of *Vertue* or *honesty*, though it be to be desired for the chiefe and prime good, yet is it to be desired in it selfe, and for it selfe; so to be desired for it selfe, that we must bee content to loppe off all the other branches of pleasure and profit, rather than hinder the growth of this. *Godlines*, saith the Apostle, *is great gaine*, and it hath bin an old Prouerbe amongst you, *It is a good sport to bee honest*. The issue of that sport, delight, or gaine, where-



Part. 2. by our growth in godlinesse or honesty may be preiudiced, is losse and griefe. Things pleasant are to bee desired in themselves, and for themselves; yet so farre onely, and at such seasons, as their desire may not hinder the pursuite of things good and honest. Our desire of these latter, must giue bounds or limits to the desire of the former. Things pleasant may be desired in greater measure, than for themselves they can bee desired, in case they bring aduantage to the course of *honesty*, of *piety* or *vertue*. Things meerely profitable, are not desireable at all for themselves or in themselves, but onely so farre as they are conducent to the purchase of delights lawfull and honest, or of honesty it selfe. For which reason, *profit*, as the more iudicious Schoole-men determine, is no true and proper branch of goodnes, nor are things meerely profitable, truely and inherently good, but good onely by extrinsecall denominatiō or by accident. Of this ranke is Physick, which no man desires for it selfe, or in such manner or measure as he desires wholesome foode; it is in its nature distastfull to sense, yet to be desired as a means for procuring health, which all men desire for it selfe, because it is truely good and pleasant, and yet withall to be desired, as a meanes profitable for the exercise of piety, and performance of vertuous actions: of this ranke likewise is that which most men, vpon a common errour, most of all desire, to wit, *gold* or *coyne*, or other externals, before we haue occasion to vse them. These are not good in themselves, saue onely with reference to the procuring of things pleasant or honest. In Countries wherein gold is not by custome referred to this vse, men esteeme it no more than *A-*



*sops* Cocke did the Pearle. Thus wee haue read of a Mem. 1.  
dumbe dialogue betweene a poore Indian and a wandring Spaniard, that in his hunger offered gold for a Pullet, which the Indian attempting to chaw with his teeth, restored it againe, with this intimation; That hee could eate his Pullet, but hee could not eate the gold: Other vse of this metall he knew none, and being not vsfull, it was not good to him, though of more worth to one of vs, than all the quicke goods which the poore Indian had.

15. But more pertinent to our present purpose is that diuision of goodnes or good things which the Philosophers haue made vnto our hands in this very argument whereof we treat. For vnto *felicity* or true *happines*, they require a threefold ranke or order of good things. The first was (as they call them) [*Bona fortuna,*] *the goods of fortune*, which we call means and maintenance, as monies, lands, goods, possessions, reuenues, or whatsoeuer other externals. The second, [*bona corporis*] as *health, strength, agility, beauty or comelines of body*. The third was [*bona animi,*] *the endowments of the soule or mind*, which they comprehended vnder the names of *vertue* morall and intellectuall: of whose seuerall parts some did answere in proportion vnto health or welfare of the body, as Iustice, Sobriety, Temperance, in which the health of the soule did euen in their iudgement more specially consist, as the strength or agility of the soule did consist in valour, wit, or resolution. As for Arts and sciences, these they accounted as the attire, or externall comelineffe of the soule. Their chiefeft errours in these disquisitions were, that they thought (at least some of the wisest



Part. 2. fest of them) that this felicity or happines might bee compleat in this life. Howbeit some of them did thinke, that no man was to be accounted or adiudged happy before his death. Not that these men, for ought we can gather, did hope for any extraordinary happinesse after death; but that such happines or prosperity as man is capable of in this life, and such as they obserued some men to enioy, was so brickle and vncertaine, as no man could safely passe his sentence of them whether they were happy or no, vntill they had finished their course of life. But the greatestt errour in this argument (wherewith the greatestt Philosopher himselfe was ouertaken) was, that this happinesse might be attained vnto by good education, or by the wit and industry of man: for he denyeth it to be the free gift of God. But we Christians beleue & know, that if all good things be the gift of God, then the chiefe or supreme good must bee the extraordinary and speciall gift of God. And yet withall wee must consider, that God who giueth all good things freely, neuer casteth such precious pearles as this vnto swine. Although it cannot be purchased by mans industrie, yet God giueth it only to the industrious, only to such as seeke after it with the best faculties and indeuours of their soules, content to forgoe all things else, for the purchase of it. But of this hereafter.

16. Yet heerein *Aristotle* and other Heathen Philosophers were more orthodoxall, than some rigid Stoicall Christians, in that they thoght no man could be truely happy without health of body, or whilest he continued in want & penury, much lesse whilest he continued in such paines and torments as *Regulus* or  
other



other like vertues or good patriots did endure rather then they would wrong their conscience or vndoe their Countrie. He that shall accuse these Heathens as carnally minded in this, considereth not, that in thus accusing them, he condemneth the generation of the iust. Our Apostle Saint *Paul* had greater peace of conscience, than *Regulus* or any other *Roman* could haue. That part of happines which consisteth in the health and welfare or other endowments of the soule, was as compleat and perfect in him during this life, as any man, whilest cloathed with mortality, can expect: yet saith he of himselfe, and others, euen of all that were alike minded as he was; *If in this life onely wee haue hope in Christ, wee are of all men most miserable; 1. Cor. 15. vers. 19.* What occasions soeuer other good Christians of these times had to ioyne with him in this complaint; his owne occasions, to speake, to thinke and write, as heere he doth, are else-where by him specified at large, and are most iust. *Are they Ministers of Christ? I speake as a foole, I am more: in labours more abundant, in stripes aboue measure, in prisons more frequent, in deaths oft: of the Iewes five times receiued I forty stripes saue one; Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwracke: a night and a day haue I bin in the deepe, In iourneying often, In perils of waters, In perils of robbers, in perils by my owne Country-men, in perils by heathen, in perils in the City, in perils in the Wildernesse, in perils in the Sea, in perils among false brethren: In wearines and painefulnes, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes. Besides those things which are without, that which commeth vpon mee dayly, the care of all the*  

E Churches;



Part. 2. Churches; who is weake, and I am not weake? who is offended, and I burne not? 2. Cor. Cap. 11. vers. 23. to the 30.

17. These grievances of bodie and perplexities of minde were of themselves rather branches or degrees of misery than of felicity; things in their own nature not to be desired but auoyded, as being in that ranke of euils which we call [*malū pœna*,] such as all punishments or chastisements, whether iustly or iniustly inflicted, are. For whatsoeuer is contrary to that which is truely good, must needs be so farre truely euill, as it is contrary vnto that, which is in its nature good. Now all [*malū pœna*] that is, all punishments, chastisements, or bodily grievances, are directly contrary to the second branch of *goodnesse* fore-mentioned, which the Schooles call [*Bonum iucundum*,] the goodnesse of lawfull pleasure, of harmelesse delight, of blamelesse ease or contentment, all which are degrees or branches of felicity. But though these grievances before mentioned by our Apostle, were in themselves truely euill, yet was it good for him, as it is for all men else, to suffer them for the Gospels sake, or for the confirmation of others faith. Both parrs of this true doctrine or assertion are auouched by the same Apostle, Heb. 12. vers. 11. *No chastening for the present seemeth to be ioyous but grievous; neuerthelesse afterwards it yeeldeth the peaceable fruites of righteousness vnto them which are exercised thereby.* So that no chastening or bodily grievance, which befalleth vs for Christ's or the Gospel's sake, is so true or great an euill in one sence, as it is good in another, to wit, in the first ranke of goodnes before mentioned, that is profitable



Mem. I.

fitable or vsfull. All persecutions, whether in body, goods, or name, haue the same reference or proportion vnto the soule, or to its welfare, health and hap- pines, that bitter and vnpleasant Physicke hath vnto the body. Now there is no man, but will be willing to lay downe his bodily life as a wearisome burthen, rather than to liue continually vnder the Physician's or Chirurgicalian's hands without any ease or intermissi- on: And yet euen the bitterest and most vnpleasant Physicke, such as in it selfe is to be loathed, is good, and by all wise men to be desired, so long as there is certaine hope, that it may be a meanes to ease their bodies of lingring paine or torture, or procure the re- stauratiō or long continuance of former and wonted health. In like manner, our Apostle Saint *PAUL* would haue wished neuer to haue professed the Christian Re- ligion, rather than to haue liued eternally in such per- secutions, as he sometimes suffered, because they were in themselves euill, and distastefull vnto the humane nature: notwithstanding he reioyceth and glorieth in them, as they haue reference to that exceeding waight of glory and crowne of righteousness, for the attaining whereof they were, though not causes, yet as meanes ordained by God, vsfull, and for those times necessary. And therefore our Sauour saith, *Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdome of heauen.* And againe, *Bles- sed are ye when men shall reuile you and persecute you for my sake.* Matth. 5. 10. 11. *Reioyce and be glad, for great is your reward in heauen; for so persecuted they the Prophets, which were before you.* vers. 12. So then such as suffer persecution for righteousness sake, are blessed,



Part. 2.

[*ſpe, non re,*] whileſt they ſuffered perſecution ; That is, they are not in the actuall poſſeſſion of that bleſſednes, which they hope for, nor can they expect, (as our Apoſtle in the fore-cited 15. Chapter to the *Corinthians*, 19. verſ. teacheth vs) that their hopes of bleſſednes in Chriſt, ſhall bee accompliſhed in this life, becauſe neither the endowments of the minde, nor of the body, whoſe perfection and accompliſhment are neceſſary to true and perfect happineſſe, can be perfected and accompliſhed, vntill this corruptible haue put on incorruption, and theſe our mortall bodies become impaſſible and immortal. As for thoſe externall comforts or ſupplies, which are neceſſary to that ſmall portion of happineſſe, which we haue in this life, as meate, drinke, apparell, and the like, wee ſhall haue no need nor uſe of them in the life to come. In that life wee ſhall bee ſo fully happy within our ſelues, and in the fruition of God, as wee ſhall neede nothing without vs, nothing beſides Gods preſence, and the fruition of our ſelues. The want or penurie of any thing uſefull in this life, is a degree or part of miſery : but not to neede them, not to want them, is a portion of true felicity. And for this reaſon happily it is, that amongſt all the good workes and miracles which our Sauour did, wee neuer reade, that he made any needy beggers exceeding rich in worldly riches, becauſe riches are neither uſefull nor neceſſary to that happineſſe, wherevnto all his miracles doe leade and draw vs : but as he did neither make, nor promiſe to make his followers rich, ſo hee would not ſuffer any of them, whileſt hee liued heere on earth, to continue in want or penurie. Theſe euils or degrees  
of



of misery in this life; he often preuented by miracles, when they were ready to befall them. Mem. 1.

18. Here we are by the way to consider, that whilst our Sauour was bodily present with his Disciples and followers, none of them were in want or need, but he instantly relieued them. If any fell sicke, he presently cured them: if they were in danger by Sea, they could no sooner cry out, *Master, wee perish*, but he as soone checked the winde with the breath of his mouth, and turned the storme into a calme: he did not suffer them so much as to weepe or mourne, but rather ministred continual matter of ioy and comfort vnto them: Nay, as wee reade *Mark. 2. vers. 18.* It was a solacisme for them to fast, whilst he was with them. *When Iohns Disciples, or the Pharises came vnto him, and demanded of him, Why doe the Disciples of Iohn and of the Pharises fast, but thy Disciples fast not? Iesus said vnto them, Can the Children of the Bridegroom fast, whilst the Bridegroom is with them? As long as they haue the Bridegroom with them, they cannot fast: but the dayes will come, when the Bridegroom shall be taken away from them, and then shall they fast in those dayes.* Thus you see a great difference betwixt the estate of his Disciples, whilst he was with them, and whilst hee was taken from them: the one was an estate of ioy and contentment, without bodily grieuance or molestation; the other had his ioy and internall comfort mixt with sorrow of bodily discontentments. What was then the reason of this difference? Surely it was our Sauours will and pleasure in affording these contentments, which did accompany his bodily presence here on earth, to exhibit a perfit Map or Modell of that ful-



Part. 2. nesse of all ioy and contentment, which wee shall be made partakers of by his bodily presence with vs in heauen. So then, for conclusion of the first poynt, and for more commodious passage vnto the second, our Sauour by the miracles here mentioned, and the like, did openly and euidently declare himselfe to be the Author, Lord, and free doner of all these three rankes or sorts of good things, which the Heathen by light of nature saw to be requisite or necessary for the attaine-ment of true felicity, or in the fruition whereof in full and perfit measure, true and perfit happinesse did consist.

How the particular miracles here mentioned, inferre this vniuersall conclusion, *Blessed is he, who- soeuer shall not be offended in mee.*

19. First, for these externals, which the Heathens call [*Bona fortune*] (as meat, drinke, apparell, or means necessary for maintenance of life) without which wee can rather receiue no contentment, than be thoroughly contented with them; albeit our Sauour gaue them in lesse measure than worldly mindes desire them, yet his bounty in bestowing of them, did herein farre exceed the magnificence of greatest Princes, in that hee herewith pleased his Disciples without any grievance vnto others. This was a foundation of publike happines, which no Monarch or State-founder could euer lay, in that, no man did euer fare a whit the worse because his followers or fauourers, (how many soeuer they were) did fare the better. For thus our Sauour plentifully fedde multitudes of people in the Wildernesse, without occasioning any dearth or scarcity of bread or victuals vnto such as remained in the townes or villages. The reliques or offalls of the Feasts that hee made, were alwayes greater than the prouision it selfe. Once wee reade of his feeding five thousand men



men with seven Barly-loaves, and two Fishes, and the fragments or broken meate was seven Baskets full, *Marke 8. vers. 20.* Another time of his feeding five thousand men with five loaves, when there remained twelue baskets full of fragments. Nor did this his bounty extend onely in cases of necessity or for preventing want or penury, but vnto matter of delight or decency. For as hee fed thousands of people in the Wildernesse, where no food was to be had for them without miracle; so, to grace the marriage feast at Cana in Galilie, hee turned water into wine, not of the worst sort, but of the pleasantest and cheerefullest taste. Thus when tribute or pole-money was vniustly exacted of him, hee did not demand a beneuolence from those men on whom hee had wrought those mighty cures, or whom hee had otherwise benefited extraordinarily; Hee supplyeth himselfe and *Peter* with this necessary from a Fish, which had no more vse or need of money whereof the *Romane Caesar* had want, than the poore Indian had of the Spaniards gold. So that albeit he sent his pole-money to Rome with others, yet was there not one penny lesse in Iury than there was before.

20. But to come to the second sort or ranke of good things, which the Heathens by light of nature saw necessary vnto felicity, as [*bona corporis;*] what greater bodily happinesse could befall the blinde or lame, than for the one to be restored vnto his perfit sight, the other to the right vse of limbes? What could the deafe more desire than to be able to heare, or the Lepers than to be cleansed from their leprosie? What so great a bodily blessing, if any at all besides  
could

Mem. r.



Part.2.

could be bestowed vpon the dead, as to be restored to life againe: Yet those and many like blessings our Sauour bestowed vpon all that were not offended in him, by his meere word, thereby shewing himselfe to be the Lord and disposer of all the blessings or parts of happinesse which concerne the body. And *Iohns* Disciples might heare and see the parties here mentioned, made thus farre truely happy by him. Happy they were in respect of all other men, happier by much than those men which still continued blinde or lame, or leprous, or deafe, or in that estate of death, from which our Sauour raysed these dead here mentioned. Againe, happier they were than such men as neuer had beene blinde, or lame, or leprous, or deafe, or neuer had tasted of bodily death. For albeit the blessings of life, of health, of strength, of soundnesse of limmes, were in themselues (if wee measure them by themselues) the selfe-same in both: yet these mentioned in my Text, knew much better how to value or prize these bodily blessings aright, or how to vse them to their right end by their former long want or absence, than others could doe by their continuall presence or fruition of them. Againe, happy they were in respect of themselues, or their former estate, much happier in that they were now able to walke, whereas before they had beene lame; much happier, in that whereas now they see, they had sometimes bin blinde; that whereas now they are cleansed, they had sometimes bin Lepers; in that such of them as now liue, had beene sometimes dead. For, although the habit be in it selfe much better than the priuation, as sight is much better than blindnesse, health  
much



much better than sicknesse, soundnesse of limbes much better than lamenesse, life much better than death; yet sometimes the sufferance of want or priuation of things in their nature good and pleasant, may be more profitable or vsfull for attayning some greater good, than the present possession or fruition of good things. Now it was not the habit or present fruition of life and health, nor the right vse of limbes and bodily senses, but the former want or priuation of them, which was as the root or stock wherein the third part of that happinesse which consists in the health or welfare of the soule was ingrafted. If some of these men had alwayes inioyed their perfit sight, it is more than twenty to one but that their owne right eyes had offended them; and better it were they should haue beene plucked out, than haue offended them: but best of all, that they had none to offend them, or draw them from Christ the Fountaine of happinesse, vnto other vanities. If others of them had beene alwayes sound of body and limbes, their owne right hands or feet would haue bin as a stumbling-blocke to them in the way of life, and haue hindered them from coming to Christ. If others of them had not bin smitten with leprosie or other like grieuous diseases, they had not sought to Christ as to their Physician: and not finding him so happy a Physician as they found him for the body, they would not so earnestly haue sought vnto him, as the only Physician of their soules; although he be vsually found of none but such as seek him. Finally, vnlesse the Lord had humbled all of them with some one or other bodily grieuance, or with want and pouerty, they had not become so  
F humble

Mem. 1.



Part. 2.

humble in minde, or poore in spirit, as now they are, and not being such, they had not beene capable of the greatest miracle or best blessing heere bestowed, *that is*, they had not beene *εὐαγγελιζόμενοι*, for so it is remarkably said in the Text, *νεκροὶ ἐγείρονται*, *the dead are rayzed*, καὶ πτωχοὶ αγγελίζονται, & *the poore* (as our later English translation readeth it) *haue the Gospell preached vnto them*: much better I must confesse than some of the ancient Fathers, which expound the originall *εὐαγγελίζονται*, (being, as the Latines say, a Verbe cōmon, or, as the Grecians say [*verbum medium*], that is, sometimes actiue, sometimes passiue) according to its actiue signification in this place; and render it thus, *the poore preach the Gospell*. But as *Maldonate* well obserueth, for the poore to preach the Gospell, was neuer any matter of wonder, and therefore no part of our Sauours message vnto *Iohn*, as being no poynt worthy so great a Master as our Sauour was, solemnely to teach; or so great a Scholler as *Iohn* was, solemnely to learne. And howsoeuer the word in the Originall be rendred by Interpreters, the thing signified by it, is the greatest miracle in this Catalogue. That the Gospell should be preached vnto the poore, as *Maldonate* would haue it, was [*valdè mirum*] a great and reall wonder. And why so great or reall a wonder? Because, saith he, to haue the Gospell preached vnto them, was as much as to haue a promise to be made Kings, as he rightly proues from diuers places of this Gospell by Saint *Matthew*. [*Quid autem admirabilius quàm pauperem Regem fieri?*] *What more admirable or wonderfull, than for poore men and beggers to be made Kings?* He further addeth, that although the Gospell were



were equally and indifferently preached to all, yet it pleased our Sauour onely to mention the poore, both because that was most strange and vnusuall according to the custome of the world, that the poore should haue the promise to bee made Kings; and withall, that hee might shew himselfe to be the Messias or the Anoynted of the Lord, who, as the Prophet *Esay* had fore-told, should preach the Gospell to the poore. Thus farre *Maldonate*. But vnder correction, the originall phrase *καὶ εὐαγγελίζονται* imports a great deale more than eyther *Maldonate* expresseth in Latine, when he saith, [*Euangelium predicatur pauperibus*,] or than is expressed in our latter English, *the poore haue the Gospell preached vnto them*. Our former English cometh somewhat neerer the Originall, when it saith, *the poore receiue the Gospell*. But the vulgar Latine, though it misse it many, yet in this particular best expresseth the meaning of the Euangelist, if the Romish Priests and Iesuites, which hold it to be Authentique, did vnderstand the meaning of it, or improue it to the best sence; for so it renders the Originall *verbatim* [*Pauperes Euangelizantur*.] For right vnfolding the contents of this speech, or taking the full value of the Originall, we are to obserue that Verbes passiue, whether in the Hebrew, Greeke, Latine, or English, may include or import a two-fold passion; the one meere-ly Grammaticall or intentionall; the other reall, eyther naturall or supernaturall. One and the same Verbe may sometimes include the former onely, sometimes the latter, according to the diuersity of the matter or subiect whereunto it is applyed. To giue instance in that speech of *Melchizedeck*, *Genes. 14. 19. Blessed*

Mem. I.



Part.2.

*be Abraham of the most high GOD, possessor of heauen and earth. And blessed be the most High God which hath deliuered thine enemies into thine hand.* Now, though the word in the Originall be the same, though it be for signification as truely passiue, when it is said, *Blessed be the most High God*, and when it is said, *Blessed be Abraham of the most High God*: yet wee must alwayes note this difference in the thing it selfe, that whensoever God is blessed by man, as here he was by *Melchizedeck*, mans blessing can produce no reall passion or alteration in God: it can adde no degree of blisse or happinesse to him. But whensoever man is blessed by GOD, his blessing alwayes addeth some increase of blessednesse eyther in his goods, in his body, or in his soule. Againe, if one man giue another poyson, the other may be said to haue poyson giuen him, or to be Gramatically passiue. But it is one thing to haue poyson giuen him, & another to be poysoned. This latter includes a real passion or bodily mutation, though from better to worse, from life to death. He that hath a medicine giuen him, is in common speech termed a Patient, and is Gramatically passiue. But euery one that is thus farre passiue as to haue a medicine giuen him, is not instantly medicined, cured, or healed; for this includes a reall operation or amendment of that which was amisse in the body. In like manner, in as much as our Saniour preached the Gospell equally and indifferently to all, all that heard him, might bee alike truely and literally said to haue had the Gospell preached vnto them, if wee respect onely the Grammatical sense and signification of the word. But it is one thing to say that all had the Gospell



pell preached ynto them; and another thing to say, all were *Euangelizati*. For this latter was peculiar only to the poore in spirit: They only tooke this stampe or impression of the Gospell, which was preached to all. Briefely, the originall phrase doth literally and naturally import as true or reall an alteration or transmutation in the soules of such as were poore in spirit, as the former miracles heere mentioned, did in the bodies of the blinde, the lame, the deafe, the Leprous, or dead. Now it is not said that the blind had their sight proffered or promised vnto them, or that the lame were onely made to walke, or the Leapers cleansed onely in hope, or by way of promise. But all of them were truely and actually cured of their infirmities of body; and so no question were the poore in spirit as truely cured, as truely healed of their infirmities of their soules. They had beene as truely dead vnto the life of the spirit, as those whom Christ is heere said to haue raised vp, were vnto the life of the body. But now they are raised vp to newnesse of life, enlightened to see the truth, and enabled to walke not after the flesh, but after the spirit. And whereas before they had beene the bond-slaves of sinne, wherewith their soules were more foulely stained or tainted than these Leapers bodies were with leprosie, they are now freed and cleansed from the guilt and raigne of sinne, and made the seruants of righteousnes. Thus much is included in these last words, [*Pauperes euangelizantur;*] and this transmutation of their soules was, or might haue bin, as conspicuous or observable to *Iohns* Disciples, as the changing of *Sauls* mind or spirit was vnto the Israelites, after *Samuel* had anoynted him King.



Part. 2.

1. *Sam. cap. 10. ver. 9.* This Interpretation of this place is made vnto our hands by our Sauour himsele, the best Interpreter of his owne words: for so hee saith, *Luke 6. ver. 20. Blessed be yee poore,* (setting his eyes on his Disciples) *for yours is the Kingdome of God.* This blessing of Interest in the Kingdome of God here bequeathed by our Sauour vnto the poore, is in effect the same with these words in my Text, [*Pauperes euangelizantur;*] of which, their Interest in the Kingdome of God is the true reall and formall effect. For the Gospell is called the Kingdome of God, because it instateth such as receiue the impression of it, that is, the *Euangelizati*, in the Kingdome of God or of heauen. The Kingdome of God in Scriptures is twofold, and hath two importances. Sometimes it importeth the Kingdome of Grace, which the poore in spirit attaine vnto it in this world: Somtimes it importeth the Kingdome of Glory, which no man shall attaine vnto but in the world to come. The Kingdome of Grace there bequeathed had two parts; the one ordinary, to continue throughout all ages, which did consist in the raigne or soueraignty of the spirit ouer the flesh: the other extraordinary, yet vsuall in that time, and did consist in the raigne or soueraignty of such poore men, as Christs Disciples were, ouer Satan and his angels. And this part of the Kingdome of grace, or this effect of it, was more conspicuous and visible vnto others, and was one of those workes or miracles which *Iohus* Disciples might heare and see, and make faith or true relation vnto their Master. Now the blessednes heere promised by our Sauour, or so much of it as men are capable of in this life, consisteth in the former  
part



Mem. I.

part of the Kingdome of Grace, that is, in the fouraignty of the spirit ouer the flesh. Both parts of this obseruation are set forth vnto vs by our Sauour, *Luk. 10. vers. 17, 18, 19.* *The Seuentie returned againe with ioy, saying, Lord, euen the Diuels are subiect vnto vs through thy name. And hee said vnto them, I beheld Satan as lightning fall from heauen. Behold, I giue vnto you power to tread on Serpents and Scorpions, and ouer all the power of the enemy; and nothing shall by any meanes hurt you. Notwithstanding in this reioyce not, that the Spirits are subiect vnto you; but rather reioyce because your names are written in heauen.* All the poore which are heere said to be *Euangelizati*, were thereby instated in the Kingdome of Grace, and made the sonnes of God, as it is written, *Iob. 1. ver. 12.* *As many as receiued him, to them gaue hee power* [*ἐξουσιαν*, a priuiledge or faculty] *to be the sonnes of God*, and heyres apparent vnto the Kingdome of Glory. This is all one, as to haue their names written in the Booke of life.

21. But heere the Iesuite, at least the Moncke or begging Fryer (who takes the pouerty which he voweth, to be an Euangelicall perfection, containing in it a title of merit to the blessednesse heere mentioned;) would reply, that by the poore mentioned, *Lu. 6. v. 20.* the poore in spirit only are to be vnderstood, though not expressed, because the poore in spirit are expressed by Saint *Matthew*, who relates the selte-same story, Chap. 5. which Saint *Luke* doth in that 6. Chap: but in as much as the story or relation heere in my Text, is not the same with either of the former two, it will not so cleerely follow, that the poore in spirit are here onely to be vnderstood. Yet it is a rule in Logicke, and  
it



Part.2.

it is a rule of reason, [*Quaecunq; conueniunt in aliquo tertio, conueniunt etiam inter se.*] From which rule it will cleerely follow, that if as well these words of my Text, as those of Saint *Luke*, chap. 6. vers. 20. be but Euangelicall expressions of one and the same Prophe-  
 ticall prediction, in which the poore in spirit are to be vnderstood, this my Text must be meant of the poore in spirit, as well as those other words of Saint *Luke* or Saint *Matthew*. But of the consonancy of the Euangelist and the Prophet, by Gods assistance here-  
 after.

22. You haue heard, and I make no question but you doe beleue, That whatsoeuer your hearts can desire, euen the fulnes of that true happines, which is all that you or any man can desire, is only to be sought in Christ, in whom it may be found by all. For confirming your particular Interest in him, and in the blessednes which heere he promiseth: the right recei-  
 uing of this blessed Sacrament is of all other meanes most effectuell. For your better preparation to the due receiuing of it, it will bee auailable to consider the doctrine which my Text affoords; that although Christ be a fountaine of happines infinite, and inex-  
 haustible; although his death (whose memory we celebrate, whose vertue in this Sacrament we seeke) be, as it were, the opening of this fountaine; yet are the streames of blisse and happines which issue from him by his death, deriuable onely vnto such as are not of-  
 fended in him. Though the *Gospell*, as our Apostle speaketh, *Rom. 1. ver. 16. be the power of God vnto sal-  
 uation*, yet, as my Text saith, the poore in spirit only take the impression of it. Euen power it selfe, and  
 good.



goodnesse infinite, sufficient in it selfe to saue all, though in number infinite; is effectually only in such as are of an humble and contrite heart. Of their humiliation or contrition, or their poorenes in spirit, which is heere mentioned in my Text, that might be truly said, which our Sauour doth of *Thomas* the Apostle his faith: *Thomas, thou beleeuest because thou hast seene, happy are they which haue not seene and yet beleeue.* The most of these men were therefore poore and humble in spirit, because the Lord had humbled, broken, or chastised them, some with bodily blindnes, others with lamenes, some with deafenes, others with leprosie, or like grievous sicknes, some with death. However, becoming once truly humble and poore in spirit, though by these and like meanes, all of them were truly happy in Christ: but much happier and more blessed shall they be, whom the Lord hauing not so grievously chastised in body, yet doe become as humble and poore in spirit, as they were. The best consideration I can commend vnto you, for working this humiliation and contrition of spirit, is this, that as the Ceremonies of the Law were but shaddowes of these things which are now fulfilled in Christ; so all the bodily calamities, which Christ heere cured in so many seuerall bodies, were but as so many sensible types or shaddowes of more grievous maladies in euery mans soule; although by nature wee doe not feelee them. Some of them were dead in body, and *all of vs*, as our Apostle saith, *are by nature dead in trespasses.* Now if we doe as truly and heartily bewayle this deadnes of our soules, as the poore Widdow of *Naim* did the bodily death of her onely sonne; then, as our



Part.2. Apostle saith in the same place, *Wee are quickned in Christ*, and he will deliuer our soules vnto vs safe and sound, as he did him vnto his mother. Some of those were blind in body; all of vs were darke in mind, euen from the wombe: and if we supplicate vnto him with like earnestnes to enlighten our minds, as these poore men did to receiue their bodily sight, wee shall bee as happy in this cure, as they were in the other. Some of them were halt and lame, and not able to go; and we, after we haue seene and knowne the wayes of God, are more vnable to walke in them, than they were to runne a race. Some of them were Leapers in body; so are we all by nature Leapers in soules. But whatsoeuer lamenes, infirmitie or disease hath befallne our soules by *Adams* transgression or by our owne corruption, he is both able and willing to worke more miraculous cures vpon our soules, than hee did vpon these poore mens bodies, so we intreat him as earnestly and heartily as they did.

23. None of you, I hope, conceiueth Christs bodily presence to be either necessary or expedient for curing or healing your soules. No mans faith in Scripture is more commended than the Centurions, which did not desire our Sauours bodily presence, when he offered it, for the healing of his seruant. His answer was, *Lord, I am not worthy, that thou shouldst come vnder my roofe, but speake the word onely, and my seruant shall be healed.* Matth. 8. 8. If this acknowledgement were a document of liuely faith; and Christian modesty in this Centurion; what can it be but arrogancy and vnbeliefe in the Romanist, to thinke himselfe worthy, not only of Christs bodily presence vnder the  
roofe



rooſe of his houſe, but vnder the rooſe of his mouth, Mem.2.  
yea in his ſtomach? But farre bee all ſuch vncleane  
and carnall thoughts from any heere preſent. Let vs  
ſtedfaſtly belieue, that Chriſts Word is now as po-  
werfull in heauen, as it was on earth; yet haue wee  
not onely his Word, but the viſible pledges of his bo-  
dy and blood for the healing of our ſoules. What-  
euer other defect there may be in our preparation for  
receiuing theſe pledges of his paſſion, let vs be ſure,  
that our intention to humble our ſelues, and amend  
our liues, be ſincere and without hypocriſie.

*The ſecond Member of the generall diuiſion, pro-  
poſed in the former Diſcourſe, Parag. 8. What  
ſatisfaction this Anſwere of our Sauour did giue  
to Iohn.*

§ 24.



*Verbum ſapienti ſat eſt.* A man of  
vnderſtanding and experience,  
in part acquainted with any bu-  
ſineſſe on foot, perceiueth more  
by a word or Hint, than another  
of leſſe vnderſtanding or experi-  
ence, altogether vnacquainted with the ſame buſines,  
would doe by inſtructions giuen in *Folio*. Now *Iohn*,  
we know, was a man of extraordinary vnderſtanding  
and experience in matters ſpirituall, ſpecially ſuch as  
concerned Chriſt, to whom hee was the immediate  
fore-runner, vnto which office he was qualified or ſet



Part. 2. | apart from the wombe, yea, sanctified vnto it euen in the wombe, as you may reade, *Luke 1. verse 41.* As this qualification made him more docile or capable of good instructions than other children were, so his father *Zacharias* was better able to instruct him in the knowledge of Christ, of whose Kingdome and Office he had prophesied, than any other Priest or sonne of *Aaron* could. For *Zacharias* was, for ought that wee can gather, the onely Prophet then in Israel, at least the spirit of Prophecie, which for a long time had bin as a fountaine dried vp, did first breake forth in him. After that *Iohn* himselfe came to maturitie of age and vnderstanding, he was directed by speciall commission from his God, to vsheer Christ into the world, to induct him into his Prophetical function, to declare him to be the Redeemer of Israel, to proclaime him to be the high Priest of our soules, that was to make the full atonement for the sinnes of the whole world. Now vnto *Iohn*, thus well qualified and instructed in matters concerning Christ, and in particular acquainted with the carriage of all busineses concerning Christs baptisme or other actions vntill his imprisonment; this Answer of our Sauour Christ, (especially being framed out of that Prophets words which had penned *Iohns* Cōmission, for being Christs messenger or preparing his wayes, more then 600. yeeres before either of them was borne) would suggest or imply a great deale more, then it could do vnto any other man not so well qualified or instructed as *Iohn* was, and not so well acquainted with the particular passages of Scripture whereon *Iohns* faith was grounded, nor with the signes of the time, by which his faith in the *Messias* was confirmed.

Now



Now for your better edification in this poynt, giue mee leaue to breake this portion of the Bread of life which I haue in hand, into three parts :

The first, The generall meanes by which euery mans faith or beliefe in Christ is wrought or grounded, or by which it is or may be confirmed.

The second shall be the vnfolding of those particular places of Scripture on which *Iohns* beliefe was grounded, as also the signes of the time by which his faith before his imprisonment, (or before the framing of this question) was ratified and confirmed.

The third, What correspondency, concord or consonancy the particulars heere mentioned, and those places of Scripture whereunto our Sauour in this answer referres *Iohn*, or the signes of this very time wherein this answere was made, haue vnto the other parts of Scripture, or signes of the time by which *Iohns* former faith had beene established and confirmed. Of these three in their order by Gods assistance.

25. Concerning the first poynt, we all beleeeue and know that Gods Word is the only rule on which our faith must be grounded, by which wee must be builded vp as the *house* by line or leuell.

In this generall we and the Church of *Rome* agree: The first breach or poynt of difference betwixt vs and them is, Whether this Word of God by which the Temple of God must be rayfed, be partly written and partly vnwritten? Wee say, that the whole rule or Canon of Faith is written or contayned fully in the Bookes of the Old and New Testament. They grant these Bookes to contayne part of the rule, but

Mem. 2.  
Branch 1.

Three  
branches  
of this  
second  
member.

The first  
Branch.  
Concerning the  
manner  
how our  
beliefe in  
Gods  
Word, or  
in Christ  
is ground-  
ed to the  
36. parag.



Part.2.

the other part, which in effect they make the principall, is (as they say) containd in vnwritten traditions, of whose truth or true meaning the visible Church for the time being, is the sole Iudge. This indeed is the rooffe or couering of their Edifice, which (as elsewhere we haue shewed, and by Gods assistance shall more fully shew hereafter) doth vtterly raze or ouerthrow the foundation it selfe, whereon they would seeme to put it, to wit, *the written Word of God*, and the truthes concerning Christ containd in it. But our purpose is not at this time to shew you, in what manner they ouerthrow the foundation of Faith or Word of God, but rather the manner how our faith is grounded on it.

26. Now though it be true which we lately said, that faith must bee grounded onely on the written Word; this saying notwithstanding must be restrayned vnto the time since. GODS Word vnto his Church or people by his appoyntment was committed vnto writing. Wherefore you must remember or take notice, that there was a time wherein no part of Gods Word was written: for *Moses* was the first that committed Gods Words to writing, the first that made a Register or Record of what God had spoken vnto the Patriarkes. Now, the beliefe of the Patriarkes was grounded on Gods Word though then vnwritten, after the same manner as ours is on the written Word. For (as you will easily conceiue) it is not the writing of Gods Word which makes it to be the ground or rule of faith. Yet heere happely you will demand, To what other end then was it written? To this we answer, That the writing of it by such speciall Registers



Registers as God had appoynted for that purpose, and the strange preservation of the Records written by them, is to vs an infallible argument that what they haue written, is the Words of God, not the words of men. And this, to know that the words which wee beleue or giue credence vnto in matters concerning our happinesse or saluation, are the words not of any mortall man, but of the immortall God, is the first ground of faith.

27. Vnto the right grounding of our faith in this first poynt, two things were euer required: The first, prediction or fore-telling things to come: The second was, the euent or experiment answering to the prediction. Yet is it not the prediction of any euent that shall fall out, though for a long time after, that can argue the prediction it selfe to haue beene Gods words, or the fore-teller of such euent to bee a Prophet. For the Astronomers can fore-tell you the Eclipses of the Sunne or Moone for many yeeres before they fall out or happen; yet no man takes their skill as an argument that they are true Prophets, or that they are enlightned by the Spirit of God, by which the Scriptures were written, or the mysteries contayned in them were fore-told. But if an Astronomer could as distinctly fore-tell what kinde of weather euery moneth or euery day for two or three yeeres following should bring with it, as hee can fore-tell what day or houre the Sunne or Moone shall be eclipsed, or in what degree or measure eyther of their bodies should be obscured or hid from our sight; you would conceiue of him as a man more than ordinary, and that he could not know this by ordinary skill or art,

Mem. 2.  
Branch 1.

The prediction not of any but of some speciall euent, argues the Authors of the Prediction to haue bin inspired by God.



Part. 2. art, no not by the blacke art it selfe, or by dealing with the Deuill. He that could certainly fore-tell all the particular changes of weather, or the alteration of States and Kingdomes, or the seuerall Eclipses or illuminations of Gods true visible Church heere on earth for the next Generations that are to come; might iustly challenge the reputation of a Prophet or Messenger sent from God, at the hands of all such as had heard or read his predictions before the truth of them was sealed by their manifest vndoubted euent. What then is the reason why the certaine and known prediction of some euent, whose truth afterwards becometh visible and manifest vnto the world (as the Eclipses of the Sunne and Moone, or the coniunction of Planets, which shall fall out some forty yeeres hence or more) should not as infallibly argue the assistance of the diuine Spirit, or reuelations immediately made from God, as the fore-telling of all change of weather, or matters of greater consequences doe, as matters of States or Kingdomes, or Gods visible Church? The reason is, because God by his euerlasting Decree hath appoynted the Sunne and Moone their constant and certaine course, and priuiledged them from all impossibility of impediment or disturbance in their seuerall courses, which eyther man or infernall spirits can attempt against them: whereas by the same euerlasting Decree, Hee hath ordayned such variety or inconstancy in the ayre or other inferior Elements, as no wit of Man or Deuill can comprehend all the possible changes of weather, which may happen within some few yeeres following. For though Satan and his angels be enstiled Prince of the  
Ayre



Ayre by Gods Saints, yet doth not this title any way import that they haue absolute independent power or Monarchicall Soueraignty ouer the ayre, but onely that He who is supreme Lord of Heauen & Earth, of all the World, and of all in it, oft times permitteth those infernall spirits, for the iniquity or sins of men, to exercise such power in the ayre, as hee neuer permitteth them to vse or exercise in the higher Region, whence they are vtterly banished or excluded. So that albeit they oft times know much, and more than man by meanes naturall can doe, concerning the alteration or change of weather; yet can they know no more concerning these or like effects, than God permitteth them to know, or suffereth them in his iust iudgements to effect or worke. Againe, for the managing of ciuill affaires, of gouernement of States or Kingdomes, GOD, by his euerlasting Decree, hath left vnto men such variety of choyce, such a contingency in their consultations, such a freedome of will in contriuing or proiecing their seuerall ends, as it is impossible for any man liuing in this Age, though he should consult with Witches or familiar spirits, to prognosticate or fore-tell what the successe or finall issue of what hee himselfe at this present proiecs or plots, \* shall bee an hundred or two hundred yeeres hence. From this faculty or rather facility in foretelling things of this nature, which for diuers Generations after shall certainly come to passe, the Lord himselfe doth pleade, and proue his Title of infinite wisdom, that He is the onely wise immortall God, that besides him there is none that can doe or say as He doth. *Produce your cause*, saith the LORD,

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(vnto

Mem. 2.  
Branch 1.

\*Vide Acts  
1. 6, 7.



Part. 2.

(vnto the Heathen gods and their worshippers:) Bring forth your strong reasons, saith the King of Iacob. Let them bring them forth, and shew vs what shall happen: Let them shew the former things what they bee, that wee may consider them, and know the latter end of them, or declare vs things for to come. Shew the things that are to come hereafter, that wee may know that yee are gods: yea, doe good, or doe euill, that wee may bee dismayed: and behold it together. Behold, you are of nothing, and your worke of nought: an abomination is hee that chooseth you. Isay 41. vers. 21, 22, 23, 24. And againe, chap. 47. vers. 5, 6, 7, 8, 9. Sit thou in silence, and get thee into darkenesse, O Daughter of the Chaldeans: for thou shalt no more be called the Lady of Kingdomes: I was wroth with my people, I haue polluted my Inheritance, and giuen them into thine hand: thou diddest shew them no mercy; vpon the ancient hast thou very heauily layde the yoke. And thou saidst, I shall bee a Ladie for euer: so that thou diddest not lay these things to thine heart, neyther diddest remember the latter end of it. Therefore heare now this, thou that art giuen to pleasures, that dwellest carelesly, that sayest in thine heart: I am, and none else besides mee, I shall not sit as a Widow, neyther shall know the losse of Children, and widowhood; they shall come vpon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. This speech (you must consider) is directed in particular to the Chaldeans, who were the most curious Inquisitors after things to come; the cunningest Southsayers, (as they tooke and professed themselves) in the world. And for this reason it is, that the LORD sendeth that peremptory chal-



challenge vnto them, v. 12, 13, 14, 15. Stand now with  
thine Inchantments, and with the multitude of thy Sor-  
ceries, wherein thou hast laboured from thy youth, if so  
bee thou shalt be able to profit, if so bee thou mayest pre-  
vail. Thou art wearied in the multitude of thy Coun-  
sels: Let now the Astrologers, the Starre-gazers, the  
monethly Prognosticators stand up, and saue thee from  
these things that shall come vpon thee. Behold, they  
shall be as stubble: the fire shall burne them, they shall  
not deliuer themselves from the power of the flame:  
there shall not be a coale to warme at, nor fire to sit before  
it. Thus shall they be vnto thee with whom thou hast la-  
boured, euen thy Merchants from thy youth, they shall  
wander euery one to his quarter: None shall saue  
thee.

Mem. 2.  
Branch 1.

28. Let mee giue you two instances or examples of  
things fore-told by God, (by his Prophet *Isay*) con-  
cerning the strange alteration of States or King-  
domes, both which predictions were exactly and re-  
markeably fulfilled and accomplished; the one about  
an hundred, the other about one hundred and seuen-  
tie yeeres after, the Prophet from the mouth of the  
L O R D had fore-told them. The former is related  
in the second Booke of *Kings*, chap. 20. and in the 39.  
of *Isay*, vers. 6, 7, 8. The summe of both those Sto-  
ries is this: After *Hezekiah* had shewed his House  
and all his Treasure vnto the King of Babylons Em-  
bassadour, which came to congratulate his late reco-  
uery from that dangerous sicknesse, of which the Pro-  
phet *Isayas* had by Gods appoyntment cured him, ha-  
uing first secured him not onely of his instant recoue-  
ry, but of the continuance of his former health, and



Part. 2.

prolonging of his dayes by a signe from Heauen : the same Prophet came vnto him, and telleth him that this his kindnesse or courtesie to the Embassadors in shewing them his Treasury, was [*factum male ominatum,*] and did abode a future misery to his posterity. *Heare the Word of the LORD, saith Isaiah to Hezekiah, Behold the dayes to come, that all that is in thine House, and that which thy Fathers haue layed vp in store vntill this day, shall be carryed to Babylon : nothing shall be left, saith the Lord. And of thy sonnes that shall issue from thee, which thou shalt beget, shall they take away, and they shall bee Eunuches in the Palace of the King of Babylon.*

Now, if wee consider the strength of Iudah and of Ægypt in those times, and the small power which the Babylonian had in respect of his Neighbour the mightie King of Assyria, who then layde claime to Iudah; the accomplishment of this Prediction or Prophecie was in all politike esteeme or humane coniecture more improbable and more incredible, than if a man in this Age should take vpon him to fore-tell that the Duke of Saxony, or some other Prince of Germany, should conquer the Low-Countries, France and Spaine, and leade all the Royall Race of both those Kingdomes Captiues vnto Dresden, or to some other Princely Court of Germanie within these hundred yeeres next following. He that should fore-tell thus much at this present, would be recoüted a true Prophet or Messenger from God in the ages following, by such as liued to see the euent or prediction fulfilled or verified. Now there was not one part or circumstance of the former Prophecie,



phesie, but was notoriously and remarkeably accomplished in *Iehoiakim*, *Zedekiah*, and their Children, both of them being sons to good King *Iosiah*, both of them being confederates with the King of *Ægypt*, whose ioyned strength could not resist the greatnesse whereto the Kingdome of *Babylon* within three or foure discents was growne: For *Nabuchadnezzar* had made himselfe Lord of *Iewry*, of *Ægypt*, and the Empire of *Assyria*. The same Prophet (which is more remarkeable and more admirable) about the same time foretels the suddenn desolation of the *Babylonian* Empire, before it was growne to halfe its height or greatnes, and names the Party which was to accomplish the worke of the Lord, more than an hundred yeeres before he was borne. *Isai. 45. vers. 6, 7.*

29. The accomplishment of this Prophecie by *Cyrus*, the Lord would haue aswell the Gentile as the Iew to take speciall notice of, as an impregnable argument, or irrefragable testimony of his power, in raysing vp *Cyrus* to take vengeance on the *Babylonians* in the height of their pride, for the wrongs which they had done to *Judah* his Sanctuary: an impregnable argument likewise of his exceeding mercy and louing kindnesse towards his people, whom *Cyrus*, after hee had conquered *Babylon*, did set at liberty, and gaue them Licence to re-edifie the City and the Temple. Thus saith the Lord to his anoynted, to *Cyrus*, whose right hand I haue holden, to subdue Nations before him: and I will loose the loynes of Kings to open before him the two-leaved Gates, and the Gates shall not be shut. &c. to vers. 17. The manner of *Cyrus* his suddaine surprizing *Babylon* in that night, whercin they celebrated the Feast

Mem. 2.  
Branch 1.



Part. 2. of their Idol *Bell*, is recorded at large by two heathen Writers, *Herodotus* and *Xenophon*, as long after this Propheſie was fulfilled, as the prediction was before it. Their Relations of it are ſo plaine and conſtant vnto the predictions of *Iſay* and *Ieremie*, and ſpecially to the Relation which the Prophet *Daniel* hath made (who was in *Babylon* when *Cyrus* tooke it) that the incredibleſt Gentiles of that age were inexcusable. Now the reaſon why the Lord ſeekes to win credit to his Prophet in theſe his ſtrange predictions of alterations in States and Kingdomes, was that neither Iew nor Gentile ſhould haue any pretence to diſtruſt the ſame Prophets more admirable predictions concerning the *Meſſias* which was to come; in which predictions this Pophet aboue others, is ſo plaine and ſo plentiſull, that he was enſiled by the Ancient Fathers, the *Euangelicall Prophet*.

Of the li-  
terall and  
myſticall  
ſenſe of  
Prophe-  
ſies.

30. Heere I muſt request you to obſerue, what I muſt often inculcate or repeate vnto you heereafter, That the Spirit of God did from the beginning, vſe a peculiar kind of fore-ſhewing all euent which properly concerned the promiſed *Meſſias*, either in his birth, conception, baptiſme, or principall actions in his death and paſſion, or in his reſurrection and aſcenſion. The alterations of States or Kingdomes were for the moſt part fore-ſignified, or declared beforehand, onely by meere words, by meere Propheſie or prediction. But ſuch things or euent as concern'd our Sauour Chriſt, were fore-ſignified as well by deede and fact, as by word; as well by reall representations, as by meere Propheſie or predictions. From this two-fold fore-ſignification of things to come, which con-  
cerne



cerne the *Messias*, the Ancients haue rightly obserued two senses of Scripture, the *literall* and the *mysticall*. The *literall* sense is that, which the words vpon their first vttering or writing (whether in termes proper or borrowed) directly and immediately import, without interposition of reall euent, or representation of the mystery foretold, by matter of fact. So that the branches of the *literall* sense, taken according to its full latitude, (as it is oposed to the *mysticall* or meerely *typicall* sense) may be as many as there bee tropes or figures of speech, whether Rhetoricall or Poeticall, besides the proper plaine Grammaticall or Historicall expression of things to come. The *mysticall* sense or meaning is that, which is portended by some deede or fact, as by some Legall type instituted by *Moses*, or by some reall euent which the sacred Historians or other faithfull Writers according to their predictions relate. For Heathen Historians oftentimes make historicall Relations of the euent which the Prophets fore-told. And the euent so related & foretold, become reall Prophecies of other like euent to come, as *Isayes* predictions concerning *Cyrus*, and *Zacharias* predictions concerning *Alexanders* victories (being both accomplished diuers hundred yeeres before Christ was incarnate) did mystically fore-shadow such euent as the Euangelists haue historically related concerning Christ and the successe of his Gospell. Whether the allegoricall sense bee a branch of the *literall*, or of the *mysticall*; or whether sometimes of the one, and sometimes of the other, and sometimes of both, (according as the nature of the Allegorie is) or whether sure Arguments for confirming our  
faith

Mem. 2.  
Branch 1.



Part.2. faith may be drawne aswell from the allegoricall, as from the plaine literall and mysticall sense, are points else-where discussed. It shall suffice heere to admonish you, that our beliefe (especially as it concernes the mysticall sense of Scriptures) must be alwayes grounded on the intention and meaning of the holy Ghost, or of God speaking in Scriptures, not on the Prophets present apprehensions of what he speakes, vnto whom perhaps part of the holy Ghosts intention was reuealed: the rest being wrapt vp and hidden, vntill the euent or signes of time which it concerned, did more fully vnfold it. The *mysticall* and *literall* sense oft-times concurre; sometimes so, as the same words may be vniuocally veresied of the type, and of the mystery portended by it. As for example, in the 12. of *Exodus*, vers. 26. *not a bone of it shall be broken*: This was literally meant of the Paschall Lambe, which these words immediately and directly point at; for this was the Law of the Paschall Lambe, that *not a bone of it shall be broken*. And all Lawes are to be conceiued and interpreted according to the plaine literall and Gramaticall sense of the words. But inasmuch as the Paschall Lambe it selfe was a reall type or shadow of the Lambe of God, which was to take away the sins of the world by his bloody death vpon the Crosse, the selfesame words which were literally and historically veresied of the Paschall Lambe, were as truely and more exactly fulfilled of Christ, according to their mysticall (and yet vniuocall) sense. And the fulfilling of this mystery was the cause (as I doubt not but you all know) why our Sauours bones were not broken vpon the Crosse, when the bones of the other



two which were crucified with him, were broken. G o d in his wisdom had prevented all occasion of breaking his bones by hastening his death, before the other dyed which were crucified with him. Sometimes the same words may be verified of the type and of the body, not according to their vniuocall sense or importance, but æquiuocally, or analogically; properly verified of the body, & catachrestically of the type. As for instance, these words; *I will be to him a father, and he shall bee to me a sonne*, are truly meant both of *Salomon* and of *Christ*, but not *secundum vniuocam rationem*. The title of the Sonne of God, as it is communicated vnto *Salomon* with *Christ*, differs as much as [*homo*, and *homo pictus*,] as a man, and a painted man. Some euents there are concerning our Sauour or his actions, which were not at all foretold by expresse word of Prophecie, but only foreshaddowed by deed or fact, or by some reall type or representation; at the least they are not literally foretold in the same places in which they are really fore-shaddowed. Thus was his death vpon the Crosse really represented by lifting vp the brazen Serpent in the wilderness, yet not literally foretold by *Moses*; so was his imprisonment or abode in the graue really foreshaddowed by *Ionas* imprisoned in the Whales belly, but *Ionas* did not express thus much by word or Prophecie. But of these & the like types we shall haue occasiō to speak hereafter. Of all the testimonies or fore-significations of *Christ*, or him crucified, those testimonies wherein is a concurrence of fore-significations aswell by fact as by word, are the most pregnant, and most concludent against the Iewes; and therefore the surest grounds of our be-  
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Mem.2.  
Branch. 1.



Part. 2.

liete in Christ. Of the particular manner how Arguments for confirming our faith are to be drawne from this kind of testimony especially, God willing, hereafter. Whether, of these or other Testimonies concerning Christ (but of these especially) the beliefe or knowledge of the faithfull hath been or may be either confused and indefinite, or explicit and distinct.

31. The first prediction which God revealed vnto man, was concerning the forbidden fruite; *In that day thou eatest thereof, thou shalt dye.* This prediction our first Parents did not beleue, vntill wofull experience had sealed the truth of it vnto their and our irreuerable losse, for any thing that they knew or could doe. But the truth of the Diuine prediction in threatening euill, being fully experienced & ratified by their losse, was by Gods Prouidence, wisdom, and mercy, an especiall inducement vnto them for establishing their faith vnto his prediction concerning the womans seed, which was to bruiſe the Serpents head. *I will put \*enmity betweene thee and the Woman, and betweene thy seede and her seede: it shall bruiſe thy head, and thou shalt bruiſe his heele.* Gen. 3. ver. 15. In this prediction, there is a concurrence of the literall and mysticall sense. A true enmity between the seed of the naturall Serpent, and the naturall seed of the woman: Howbeit this enmity is but a type or Embleme of that supernatural enmity which the spirituall Serpent beareth vnto the seede of the woman *καὶ ἐχθρὴν*.

This was the originall and fountaine of all ensuing Prophecies or predictions concerning Christ, and yet euen this prediction it selfe, as most other Prophecies, was in respect of the particular manner or circumstances,

\*The word enmity here vsed, is not a terme æquiuocall: & yet the thing signified by it, is not vniuocally the same, as it respects the naturall serpent & the naturall man, and the womans seed and the old Serpent; but the same by Analogie only or proportion.



stances, which were to accompany the fulfilling of it, a kind of riddle, vntill the euent or other declarations of Prophecies vpon it, and facts answerable vnto them did vnfold it. Our mother *Eua* (no doubt) did in the generall beleeue, that as by man death came into the world, so the deliuerance from death should come by man, which was to be borne of a woman; but whether she did in particular beleeue, that *this man* or *seed of the woman*, which was to deliuer her and her Husband from the curse of death, should bee borne of a Virgin, or of a woman without the consort of man, is more then the Analogie of faith or Christian Charity binds vs to beleeue of her. Their opinion is very probable, who thinke, shee mistooke *Cain* her first borne, to be the promised seed, and that out of this too ioyfull apprehension, she vttered these words, *I haue gotten or possessed a man of the Lord*. So the most translations read it: but as the authors of this opinion which I now recite, translate, *I haue possessed a man, euen the Lord*; to wit, the Lord, which shee expected should redeeme them. I know this Interpretation is reiectd by *Caluin* and *Mercer*, two most iudicious Interpreters of the true literall meaning of Scripture, the latter especially, a most exquisit Hebrician. But to counteruaile their authority, the same Interpretation is well approued by *a Paulus Fagius*, who, for ought I can perceiue, was amongst Christiā Writers, the first

Mem. 2.  
Branch 1.

Gen. 4. v. 9

• Diverse  
huic lectioni  
occasionem  
dedit vocula  
אִם quæ e-  
quinoca est  
ad omnia  
prememo-  
rata signifi-  
cata. Et  
quia quisq;  
suo abundat

*sensu, abundabo ego quoq; et meo, simplicissime accipiendo dictiunculam אִם, ut sit nota articuli simul-  
atq; demonstrationis, ipsissimam rei substantiam, cui iungitur, denotans, hoc sensu; Possedi siue acqui-  
sivi virum, nempe ipsum Adonai, q. d. acquisivi illum ipsum virum, qui est Adonai, id est, Deus siue  
Dominus, quem scilicet pollicitus est mihi Dominus, cum dixit, Semen tuum conteret caput Serpentis.  
Quia enim Eua credidit promissioni de semine mulieris, sine dubio existimauit hunc illud esse semen,  
per quod caput Serpentis conculcandum. Paul. Fag. in 4. cap. Genes.*



Part. 2. Author of it ; for whose authority and excellent skill in the Hebrew tongue and Iewish antiquities, as I will not peremptorily auouch it, so I dare not reiect it. The Authors of this opinion concerning our Mother *Euahs* mistaking her first borne sonne for the promised seed, haue attributed the like error, though not altogether so grosse, vnto *Lamech* the Father of *Noah*. *Lamech* had as true a prenotion or stedfast beliefe in this generall as *Euah* had, that mankind should bee comforted concerning their labours, that they should bee freed from the curse which the first man had brought ypon the earth, vpon himselfe, and his posterity, and that this freedome or comfort should bee brought vnto them by man, by one that was borne of a woman. And yet out of his ouer-reioycing at the birth of the first sonne which God had sent him, hee did (as these Authors thinke) mis-apply his generall prenotion or beliefe concerning the promised seed, to his new and first borne sonne. *Lamech* (saith *Moses*, *Gen. 5. v. 28.*) *lived 182. yeeres : and begate a sonne. And he called his name Noah, saying, This same shall comfort vs concerning our worke, and toyle of our hands, because of the ground, which the Lord had cursed.* But to waue this question : [Whether *Lamech* did imagine this his sonne to be him that was to come, or whether besides him he looked for another,] it is questionlesse, that he vttered this speech by the spirit of Prophecie, and as the speech it selfe was verified or fulfilled of *Noah*, according to its plaine Grammaticall literall sense, so it was exactly fulfilled or accomplished in Christ, according to the full importance of its mysticall sense, that is, Christ and his office was as truly and really foreshadowed



foreshadowed by *Noah* himself, or by his office, qualification, or actions, as *Noahs* office or qualifications were literally fore-told or prophesied of in this speech of *Lamech*: *Noah* after the Floud offered a Sacrifice vnto the Lord, and the Lord smelled a sweet saour, or a saour of rest, and vpon this Sacrifice engaged himselfe by promise, not to curse the ground againe for mans sake. *Genes. 8. vers. 21.* Here you see *Lamechs* Prophecie literally verified in *Noah*: howbeit the Sacrifice of *Noah* was but a smokie shaddow of that reall and substantiall Sacrifice which was offered by the Sonne of GOD vnto his Father\*. The comfort which *Noah* afforded vnto the World concerning the worke and toyle of their hands, or the ground which the Lord had cursed, was but a slight surface or liewesse picture of that glorious blessing of life, which Christ, hauing freed vs from *Adams* curse, hath by his death bequeathed vnto vs. *I heard a voyce from hence, saying vnto mee, Blessed are the dead which dye in the LORD, from henceforth yea saith the Spirit, that they may rest from their labours, and their workes doe follow them. Reuel. 14. 13.* Againe, *Noah* was a Preacher of righteousness, Christ was more, &c. *Noah* built an Arke, into which whosoever entered not, did perish, into which likewise, whosoever did enter, were saued from the Deluge; so did Christ build one holy Catholique and Apostolique Church, without which none can be saued; in which whosoever is found, shall be vndoubtedly saued from those euerlasting flames wherewith the World shall be destroyed.

32. So then our beliefe that Christ the Son of *Mary* was the promised Seed which was to come, and that

Mem.2.  
Branch 1.

\* Walke in loue, as Christ also hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice to GOD for a sweet smelling saour, Ephes. 5. ver 2.



Part. 2.

he was in part prefigured by *Noah*, may be rightly grounded on the diuine prediction or Propheſie vttered by *Lamech*; it cannot be ſafely grounded on *Lamechs* apprehenſion or application of this prediction. Herein perhaps he might erre, and ſo might the beſt of Gods Prophets erre in the particular determination of time, wherein their Propheſies were to be fulfilled, or in their applications of them to the perſons in whom they might coniecture they ſhould bee fulfilled. Nor is error in particulars of this nature (ſo long as men ſtedfaſtly belecue the generall) altogether ſo dangerous as ſome men thinke it, vnleſſe it be accompanied with wilfulneſſe or obſtinacy: for that is it which turnes errors into Hereſies. *Abraham* himſelfe, after his *beliefe* in Gods promiſes concerning the promiſed Seed, was *imputed* vnto him for righteouſneſſe; did commit a greater error in miſapplication of that very promiſe, whoſe *beliefe* was imputed vnto him for righteouſneſſe, then *Euah* or *Lamech* did in miſapplying Gods promiſe concerning the Womans Seed vnto their Firſt-borne; if happely they did ſo miſapply it. For *Abraham* by *Sarahs* perſwaſion, thought Gods promiſe or prediction concerning his Seed, ſhould be fulfilled in the ſeed or off-ſpring of *Hagar*, *Sarahs* hand-maid; and continued in this perſwaſion, vntill the Lord rectified it, and ſet his *beliefe* aright by expreſſe promiſe of *Iſaacs* ſtrange and miraculous birth. And the euent anſwering to this promiſe or prediction, was a reall fore-ſignification or prefiguration of the more ſtrange and more miraculous birth of our Sauour. So likewiſe was the ſtrange birth and conception of *Samſon*, of *Samuel*, and of *Iohn*



*John Baptist* : for God in his wisdom did dispen-  
these miraculous blessings of fruitfulness vpon Wo-  
man, by naturall disposition of body or of age alto-  
gether barren, that they might serue as inducements  
for establishing the beliefe of posterity, concerning  
the most miraculous conception of the womans Seed  
<sup>καὶ ἐξ ὧν</sup>, which had beene promised from the be-  
ginning. And albeit an Angell from Heauen might  
in reason, (at least with better reason than any mor-  
tall man can pretend) exact beliefe vnto his so-  
lemne message or predictions, without further prooffe  
or experiment; yet the Angel *Gabriel* himselfe, the  
great Embassadour of the blessed Annunciation, would  
haue the blessed Virgin to ground her beliefe, not on-  
ly vpon his sole prediction, but withall vpon the fresh  
and reall experiment of her Cousin *Elizabeths* strange  
conception of a sonne in her old age. For after the  
deliury of his message, and his reioynder to her mo-  
dest reply, *How shall this be, seeing I know not man?* He  
finally concludes the Dialogue on his part, *Behold, thy*  
*Cousin Elizabeth, shee hath also conceived a sonne in her*  
*old age, and this is the sixt moneth with her, who was cal-*  
*led barren; for with God nothing shall be impossible.*  
*Luke 1. 35, 37.* Nor did the blessed Virgin refuse to  
make tryall of the signe which hee had giuen her: for  
immediately after the Angels departure from her, *shee*  
*repayred vnto her Cousin Elizabeth,* (as the Text saith)  
*in haste,* where shee found the Angels prediction fully  
ratified by the euent or fact. For, vpon the first salu-  
tation of *Elizabeth,* the Childe (whose conception  
the Angell told her of) did spring for ioy in *Eliza-*  
*beths* wombe; and for a pledge or token that shee had  
con-

Mem.2.  
Branch 1



Part. 2. conceyued by power and vertue of the Holy Ghost, her Cousin *Elizabeth*, vpon her salutation, was filled with the Holy Ghost in her heart, and out of the abundance of her heart thus filled, her mouth did speake and vtter that propheticall salutation which the Angell had vsed vnto her, with a loud voyce; *Blessed art thou amongst Women, and blessed is the fruit of thy wombe, vers. 42.* And by this spirit of prophesie, *Elizabeth* did then know that that blessed Virgin had conceyued by the Holy Ghost, and that then the Childe conceyued by her, should bee her Lord and Redeemer: the blessed Virgin againe, vpon fresh experiments of these facts fully answerable to the Angels prediction, was filled with the Holy Ghost, and the spirit of prophesie, by which shee vttered that excellent saying, *My soule doth magnifie the Lord, &c.*

Now the very Embassage of the Angell *Gabriel* was really fore-shaddowed or prefigured by the sending of *Esaiah* the Prophet vnto *Ahas* the King of Iudah, whereof we reade *Esay* the 7. vers. 3. The tenor of the Angels message vnto the blessed Virgin was literally and expressely fore-told by the Prophet vnto *Ahas*, vers. 14. *Behold, a Virgin shall conceyue and beare a Sonne, and shall call his name Emanuel.* Howbeit euen in this Prophecie or testimony of our Sauours birth and conception, there was an *ἀντι-λεογία*, that is, a full concurrence of Prophecie and Type, an expresse prediction or fore-telling of what should afterwards come to passe, and a reall ouershadowing or representation of what afterwards did come to passe by matter of present fact or deed; that is, this Pro-



Propheſie was truly verified in the Prophets time, according to its literall or historicall ſence; and yet againe exactly and exquisitely fulfilled, according to the literall and myſticall ſence, in our Sauours birth and conception. The ſignes of both times, concerning the eſtate of Iudah, were in proportion the ſame. But the particular and full explication of this Propheſie will come more fitly to bee diſcuſſed hereafter.

33. For concluſion of the firſt generall poynt propoſed, I would requeſt you to note, that of ſuch foreſignifications concerning our Sauour Chriſts conception, his birth, his baptiſme, his death, his paſſion, as conſiſt in matter of fact or type, ſome are direct, others are indirect, and ſignifie by contraries. As for example; The firſt Woman was made of *Adam* by Gods immediate hand, not begotten by man, and being thus made, ſhee was an inuerted type or ſhadow, that the ſecond *Adam*, who was to bruiſe the Serpents head, was to be made of a Woman by the immediate hand of G O D, not begotten by man. Thus much was expreſſly fore-told by the Prophet *Ieremie*, chap. 31. v. 22. *Behold, I create a new thing in the Land, the female ſhall compaſſe or encloſe a man, or the female ſhall encloſe Geuer.* But of this poynt you may be ſatiſfied, if it pleaſe you, elſewhere more at large. I onely inſtance in this particular for this time, to giue you notice that ſome things may bee really foreſhaddowed, as well by contraries or inuerſion of the circumſtances, as by direct types or ſutable representations. Whether it bee this way or that way foreſhaddowed, the caſe is all one, as it was with that



Part. 2.

picture-maker, who being requested to paint a man and an horse ouerthrowne in battaile, painted an horse in a full careere with a man on his backe; and being challenged for not making such a picture, as he was requested to doe, hee willed the party to turne the vpside of the Table downewards, and hee had as faire and exact a picture of an horse & a man ouerthrowne, as *hee* could make him. Of this kinde of types was the brazen Serpent; it could not be any direct type of C H R I S T, albeit the lifting vp of a brazen Serpent, was a reall type or representation of our Sauiours future exaltation vpon the Crosse. And so was *Hezekiahs* demolishing of the brazen Serpent, a reall prophesie or representation of our Sauiours bruising the old Serpents head, or rather of his vtter destruction of his Kingdome, which shall be accomplished at the last day. But the full explication of this type, we must deferre vntill wee come to vnfold the mysteries of Iesus Christ, and him crucified. Let this suffice at this time for the first generall poynt, *to wit*, how our faith in Iesus Christ is to bee grounded or confirmed: wherein hath beene shewed, first, That all beliefe must be grounded on the Word of G O D. Secondly, That wee beleeeue these Bookes of the Old and New Testament to be the Word of G O D, because they containe as well such predictions or Prophesies, as reall prefigurations or types of Christ and his Kingdome, as none but the onely wise immortall God could fore-shaddow.

The Scrip-  
ture is the  
onely in-  
fallible  
Rule, by  
which  
the true  
Church  
can bee  
discerned.

34. The vse of this Doctrin hitherto deliuered, is the same which shall be the end of all my meditations vpon this portion of Scripture. The poynts which



which I specially aymed at in the choyce of it, were these: first, to breed or beget a full perswasion in you, that these Bookes of the Old and New Testament are sufficient in themselves to make you wise vnto saluation; that the truth of mysteries contayned in them, may bee sufficiently manifested by their owne light, without the infallible proposall or authoritie of any visible Church on earth to giue them lustre, or make them visible. Their light is of it selfe sufficient to enable you to discern all truthes expedient for your saluation; and amongst other truthes, to discern which of all the visible Churches vpon earth is the true Church of God. And this they sufficiently teach, without any such notes or properties as the Romish Church would obtrude vpon you. If in the Writings of our owne friends, I meane, the Pastors or Teachers of reformed Churches, you light vpon some notes of the true Church, as *preaching of the Word, and administration the of Sacraments*, you must conceiue their meaning to be no more but this, *That these two conspicuous and visible notes are essentially and necessarily required to the constitution of a visible Church.* They are not, they cannot be any infallible notes for discerning which visible Church is true, which false, which hereticall, which orthodoxall: no more than to haue publique meetings, or a forme of gouernement established by Law or Charter, can bee a true note for discerning which is the best or ancientest Corporation in this Kingdome. Now, to haue publique meetings, or a forme of gouernement established by Law or Charter, can bee no note or difference for distinguishing one Corporation from another, be-

Mem. 2.  
Branch 1.

*Verbi præ-  
dicatio &  
Sacramen-  
torum ad-  
ministratio  
non tam  
sunt nota  
quibus dis-  
tingui potest  
Orthodoxa  
Ecclesia ab  
heretica,  
quàm for-  
malis ratio  
seu differen-  
tia constitu-  
tiua Ecclesie  
visibilis.*



Part. 2. | cause without these, no assembly of men, how great soever, can bee truly termed a Corporation. And that wherein all agree, can be no note whereby to difference or distinguish one from another, or to determine which is the best, which is the worst. Wherefore if the question were, Which is the best or ancientest Corporation in this Kingdome? This question could not otherwise be resolved, than by inspection of their severall Lawes or Charters. Or, in case their Charters were the same, that Corporation would be the best, which did rightliest use, practice, or enjoy the benefits or priuiledges of the same, or like Charter, or which did liue as well in publique as in priuate, in best conformity to their Lawes. Now, euery visible Church is a Society or Corporation Ecclesiastique: And no assembly or multitude of men, how great soever, albeit they priuately professe the same faith, can truly be said to make one visible Society or Corporation Ecclesiastique, vnlesse they haue their publique meetings to heare the Word of GOD preached or read vnto them, vnlesse at such meetings they ioine together in publique prayer and administration of the Sacraments. Whence if the question be, Of all such Assemblies, Corporations, or Societies Ecclesiastick, as ioine together in hearing the Word preached, in comon Prayers, in administration of the Sacraments, *that is*, Of all visible Churches which is the true Church of God: There can bee no other possible satisfactory answer than this, *That is* the true Church of God or orthodoxall visible Church, whose Doctrine, Prayers, and manner of administering Sacraments, is most conformable and agreeable to the fun-



fundamentall Charter, which Charter is contained in the Bookes of the Old and new Testament. So that all other points, all marks and notes, how many soeuer our Aduersaries make, must be examined and tryed by this Rule. Amongst other markes of the Church, they make the gift of miracles to be one.

35. Concerning miracles I haue not much to say, beeing loth to put my sickle into another mans harvest, from whom I hope you shall reape full satisfaction. Onely this caueat I would commend vnto you, which heeretofore I haue published, That although it be granted, that the Diuell by his owne power can worke no true miracle, that is, nothing that shall bee aboue the force or power of nature, or contrary to it; or it beeing granted likewise, that God doth neuer lend the vse of his omnipotent power vnto Satan his angels or ministers, to work any true miracle thereby to try the faith of Christians: yet all this being granted in generall, if we descend vnto particular wonders, we must haue as great skill in the force and power of nature, how farre it may extend, as Satan hath; Wee must bee as cunning in discovering his flightes, iugglings, or delusions, as he is in iugling or deluding, before we can be secure, that hee cannot put one of the two iuggling trickes vpon vs. As first, that he cannot make vs beleue those wonders which we see effected to exceed the force or power of naturall causes, when as in truth & in deed they doe not: or that hee cannot make vs beleue, that such wonders or miracles, as indeed exceed the force of nature, to bee wrought by him or his Instruments; when as they are wrought by God himselfe, for some other speciall end or purpose,

Mem. 2.  
Branch 1.



Part.2.

pose, or for some other vse then he or his Instruments could referre them vnto. The hailestones mentioned *Ioshuah* 10. vers. 11. were, as well for their magnitude, as for the manner of their falling vpon the five Kings of the *Amorites*, truely miraculous, and sure ratifications of *Ioshuah's* and his followers beliefe: Yet whether Satan, permitted by God [*applicare actiua passiuis,*] to make choyce of his owne Agents or Instruments, bee not able so farre to improue the strength of naturall causes, or so combine them, that they should produce as great hailestones as those were, is more than any sober Philosopher will take vpon him to define. Howeuer, the production of the like or greater tempest then this was, is not enough to perswade this or that point of controuersed doctrine. For suppose some poore Amoritish Widdow, pittifully oppressed by one or more of these five Tyrants, had out of the bitterness of her soule, about this time, presented her complaints to *Nemesis* at *Rhamnus*, a place wherein the power of this reuengefull Lady was, in the conceit of the heathen, vsually manifested, in as remarkeable and peculiar sort, as the vertue of our Lady (in the opinion of the Romish Catholikes) is at *Hall* or *Loretto*, in respect of other places. Imagine againe, those hailestones had falne vpon the five Kings vpon the poore Widdowes returne into *Canaan* from *Rhamnus*, how easily might the supplyant haue bin perswaded by Satan, that this great miracle had bin effected for her sake, and by the power of the imaginary Goddesse *Nemesis*, whom she serued? It was not then this miraculous storme, but the consonancy of its miraculous effect, vnto Gods promise or prediction made to *Ioshuah*;



*Ishuah*; (to wit, the manifest execution of *that GODS* sentence whom *Ishuah* worshipped, (maugre all the Gods, whose ayde these Kings of the Amorites had supplicated against Israel) which was to confirme the faith of the Israelites vnto Gods promises. For *the Lord had said vnto Ishuah*, (when the Gibeonites supplicated his assistance against the Kings of the Amorites that dwelt in the mountaines) *Feare them not: for I haue deliuered them into thine hand; there shall not a man of them stand before thee.* *Ishuah*, vpon this request of the Gibeonites, warranted by God, came vnto them suddenly, and went vp to Gilgal all night. And as the Lord had promised, so it came to passe: for *the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way, that goeth vp to Bethoron, and smote them vnto Azekah, and vnto Makkedah.* And it came to passe, as they fled from before Israel, and were in the going downe to Bethoron, that the Lord cast downe great stones from heauen vpon them vnto Azekah, and they dyed: they were more, which dyed with haile-stones, than they whom the children of Israel slew with the sword. *Iosh. 10.v. 8, 9, 10, & 11.*

Mem. 2.  
Branch. 1

36. For conclusion, the greatest wonderment or miracle, that in this age can be wrought, must be tryed by this onely touch-stone of faith, Gods written Word, whether it proceed from God and his messengers, or from Satan and his Instruments. Now seeing the Scriptures or Rule of faith, hath manifested vnto vs, wherein the Kingdome of Christ and the Kingdome of Satan or Antichrist doe consist, the point, wheron euery miracle or wonderment must be examined,



Part. 2.

ned is this, Whether it tend to the establishment of the Kingdome of God or of Christ in our soules, or to the erection or propogation of the Kingdome of Anti-christ through this world.

Suppose some man or woman amongst vs were really possesse of a whole legion of Diuels, & that some Turkish, Jewish, Muscouitish, Greeke, or Romish Priest should take vpon him by exorcisme to make all the Diuels goe out of the Parties body possessed, one after another, in as visible and conspicuous manner, as hee could driue bees out of their hiue through a quill or pen, and cause euery one of them to tell you his name, or what place he holds in Hell; yet the true vse of such miracle or wonderment could be no other, than to resolue you, that there may be a reall possession of some bodies in this age, and a reall dispossession of these Diuels, which had taken possession of it. But if the party which had thus really dispossest them, should vpon this wonderment exhort or require you to beleeue, that that visible Church whereof he is a Priest or member, is the onely true Church of God, whose propofals or doctrines you are absolutely bound to beleeue, without further examination or tryall of them by the written Word of God, *the rule of faith*; this were a true & infallible argument, that the wonder was wrought by the power and sight of Satan, not by the vertue and power of God, or of Christs true messengers. For if wee duely consider, what advantage or possession Satan might by this means gaine ouer our soules; if any Diuell in hell would bee so proud, so obstinate, or wilfull, as to refuse to obey any Priest, Iew, or Turke, that would adiure him to de-

part



part vpon these conditions out of any mans body which he did possesse: reason & common sense might instruct vs, that *Beelzebub* the Prince of Diuels, & his assistants would vse all the power they could, to vex or tormēt such a wilfull Diuell, as an *Apostata*, a Rebelle or Traitor, that would not aduance their kingdome when he might. Wherefore, if any Priest or other, shall at any time tempt you to admit of the infallibility of the Romish Church, or to beleue in all poynts as that Church beleueth, only vpon fame or sight of such a wonder wrought by one of her children; yee stand bound in conscience, and vpon the allegiance which you owe to Christ, to craue respit vntill you can informe your consciences, whether the acknowledgement of such absolute infallibility, as the moderne Priests and Iesuites ascribe vnto the moderne Romish Church, or the submission of your beliefe vnto all her doctrines, (especially to this) be not a flat Apostasie from Christ vnto Satan, and a true acknowledgment of his Soueraigntie made vnto the Church of *Rome*, as to his proxie or deputy for this purpose. Againe, if any Priest should worke such a wonder as hath beene mentioned, by such exorcisme as they vse, as by applying the consecrated Hoast, (as they call it,) their crucifixes or holy-water vnto the partie affected, or by examining the Diuels by oath vpon the Sacramēt; you are bound in conscience likewise to craue respit to be resolved, whether these or the like solemnities or ceremonies as they haue vsed of late in this Land, bee not magicall sacrifices, true and proper feats of witcherie and forcerie. These are points wherein no exorcist, no Romish Priest or Iesuite this day liuing

Mem. 2.  
Branch 1.



Part. 2.

in this Land, can giue any ingenious vnderstanding man any tolerable satisfaction. The former poynt, concerning the infallibility of the Romish Church, is else-where handled at large, and I shall be willing to acknowledge my selfe a thankfull debtor vnto any Priest or Iesuite, or other wel-willer of the present Romish Church, that shall giue mee occasion or ground of reason to thinke better of their Religion in this point, then hitherto I haue thought, or can perswade my selfe to thinke. And better then flat Apostasie from Christ I neuer thought it, since I was able to reade the Trent Councell, *Bellarmino*, *Valentian*, or other defendants of the Popes absolute and plenarie power. My soule shall blesse him, whether Protestant or Papist, that shall conuince my vnderstanding, there can be any more pestiferous foundation laid for the erection of *Antichrists* Kingdome, then the Iesu-ites and Canonists haue laid, by making the present Pope the virtuall Church; or the visible Church of Rome, the sole Catholike Church, vnto which God in his Word hath promised the infallible assistance of his Spirit. As for the latter point, that their *exorcismes* are but enchantments or feates of sorcery, it hath beene laid vnto their charge by some of good place, and greater worth in the Church of *England*, who are able enough to proue their Allegations, so their Aduersaries would be willing to make their defence, or submit themselves to any lawfull tryall.

The



The second Branch of the second Member, proposed in the former Treatise, Parag. 24. Containing an explication of the particular Prophecies, on which Iohn Baptists faith was groundd, as also of the signes of the time, by which it was confirmed, before he sent his message unto our Saviour.

§ 37.



Mongst other things before delivered, this was one which I must request you to call to mind, That there may be a true prenotion or stedfast beliefe of some promise or prediction concerning Christ, and yet the parties which doe no wayes distrust the indefinite truth or fulfilling of such predictions or prefigurations, might oftentimes erre in the application of them to some partie, or in some other circumstance, vntill the euent it selfe did teach them rightly how to apply. Euery error presupposeth some branch of Ignorance; but Ignorance doth not alwayes include error. Whence it will follow, that if the best of Gods Saints might erre in particulars concerning themselves as *Abraham* did, there is no question but they and others might be ignorant of many particulars which became manifest to posterity. Thus the Pharises or the Priests & Leuites, which were sent from *Ierusalem* to question *Iohn Baptist*, had a true prenotion or beliefe in generall, that

Of the prenotions which *Iohn* or the Pharises had concerning the time or maner of Christs comming or manifestation: and of the Interrogatories propounded to *Iohn* by the Priests and Iesuites.



Part. 2.

God in latter ages would raise vp an extraordinary Prophet like vnto *Moses*. But whether this extraordinary Prophet should be the Christ or Messias himselfe, or rather his fore-runner, his attendant or companion, they were ignorant. They had againe a true prenotion or beliefe in generall, that God would send a solemne Messenger to prepare the wayes of the Lord or the Messias whom they did seeke: but whether this Messenger should be *Elias* the Prophet, the same indiuiduall person which was taken vp in a fiery Chariot into heauen, or some other in power and efficacy of spirit, in zeale to Gods true worship and Religion like vnto him, they were ignorant. And to haue beene meerely ignorant had beene no fault, or at least no dangerous fault: but this their ignorance declined to errour and stiffe presumption, that this Messenger foretold *Malachy 3. vers. 1.* should be *Eliab* the *Tisbite* himselfe. They had a true prenotion or beliefe in generall, that the Messias his comming into the world, or manifestation to it, should be solemnized with some extraordinary Rite or Ceremony to bee performed by water; as by washing or baptizing: but whether this solemnity of *baptizing* or washing should bee performed by the Messias himselfe, or by *Elias*, whom they lookt should be his messenger, or by the Prophet like to *Moses*, (who as they expected, should bee a person distinct from Christ;) In all these points they were ignorant, at least doubtfull. Howbeit their prenotion of this *indefinite* or *generall truth* did most incline vnto the first point, to wit, that this *solemnity* of baptizing should be performed by the Christ or Messias himselfe. Thus much may probably bee gathered from



from Iohns emphaticall deniall that he was the Christ or Messias. *This is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem to aske him, Who art thou? And he confessed and denyed not: but confessed, I am not the Christ. Ioh. 1. v. 19, 20.* Thus much he confessed voluntarily, as may be gathered from Saint Luke: *And as the people were in expectation, and all men mused in their hearts of Iohn, whether hee were the Christ or not: Iohn answered, saying vnto them all, I indeede baptize you with water, but one mightier than I cometh, the latchet of whose Shoes I am not worthy to vnloose, hee shall baptize you with the holy Ghost, and with fire. Luke 3. vers. 15, 16.* This voluntary acknowledgement of his, was in effect to deny that hee was the Christ: but what hee here intimates by way of deniall, or preuention of the people that doubted whether hee were the Christ or no, he plainly expresseth, being solemnely and formally asked the same Question by the Priests and Leuites, which the people tacitly made; *I am not the Christ.* \* Now, his answer to this first interrogatory, being so full and plaine; they frame a second, *What then? Art thou Elias?* And hee saith, *I am not.* And not satisfied with this answer, they presse him with a third, *Art thou the Prophet?* And he answered, *No.* And he had good reason to answer negatiuely to this third Interrogatory, because hee had answered negatiuely to the first: for that Prophet which Moses fore-told the Lord would rayse vp like vnto himselfe, was to bee the Christ, the promised Messias, and no other.

38. Of the exact proportion and similitude betwixt Moses and Christ, you may reade \* elsewhere,

Mem. 2.  
Branch. 2.

\* Ioh. 1. 20.

\* In the  
3. Booke  
vpon the  
Creede.  
§. 3. cap. 11.  
parag. 7.



Part. 2. or heare more at large hereafter, as occasion shall require. His answer to the second Interrogatory being negative, might well administer matter of new quarrell or dispute vnto the captious of those times, and some occasion of scruple vnto the curious amongst vs: for hee seemes to deny that, which our Sauour in this very \* Chapter auoucheth of him; *But what went yee out for to see? A Prophet? Yea, I say vnto you, and more than a Prophet. For this is hee of whom it is written, Behold, I send my Messenger before thy face, which shall prepare thy way before thee. And againe, vers. 13, 14. For all the Prophets, and the Law prophesied untill Iohn. And if yee will receiue it, this is \* Elias which was for to come. And againe, Marke 9. vers. 11, 12, 13. When the Apostles asked him, saying, Why say the Scribes that Elias must first come; (to wit, before the consummation of the hopes of Israel, or their redemption by the Messias) He answered, and told them, Elias verily commeth first, and restoreth all things, and how it is written of the Sonne of man, that hee must suffer many things, and bee set at nought. But, I say vnto you, that Elias indeed is come, and they haue done vnto him whatsoever they listed, as it is written of him. This hee spake of Iohn Baptist, after hee was beheaded. And what reason had Iohn to deny he was Elias, when he was asked this Question, seeing our Sauour, after his denyall, hath twice affirmed it? [Non male respondit, male enim prior ille rogauit.] The fore-man or speaker of the Priests and Leuites, did propound this Question amisse, and in such a sence, as Iohn could not answer affirmatiuely to it. \* For the meaning of the Interrogatory was, Whether he were that*

\* Matt. 11.  
9, 10.

\* Mal. 4. 5.



that very *Elias* the Thisbite, which was taken vp into Heauen in the fiery Charriot; and *Iohn* knew himselfe not to be this *Elias*, nor did our Sauour euer affirme that he was this *Elias*.

Mem. 2.  
Branch 2.

39. But some men happely will reply, That albeit they were mistaken in this particular, to which *Iohn* did well to giue a negatiue answer; yet *Iohn*, hauing so faire an occasion to rectifie the error of the Priests and Leuites, might haue done better, if hee had more fully expressed himselfe, and answered with a distinction, that he was not *Elias* the Thisbite, but yet *that Elias* which the Prophet *Malachy* had fore-told the Lord would send, *chap. 4.* For *Iohn* could not, in all probability, be ignorant of the Prophet *Malachy* his meaning, seeing the Angell *Gabriel* had expressely expounded it to his Father *Zacharias*, *Luke 1. vers. 17.* *Hee shall goe before him in the spirit and power of Elias, to turne the hearts of the Fathers vnto the children, and the disobedient to the wisdom of the iust, to make readie a people prepared for the L O R D.* But this perhaps was more than *Iohn* had occasion to call to minde. He might be ignorant, without offence, whether *Elias* himselfe was not to come after him. For euen the best of Gods Saints and Prophets (as was obserued before,) knew no more of Gods will concerning things to come, than it was his will and pleasure to impart vnto them. Each of them knew his Cue, the the signes of the time when hee was to begin, and when to end; each had the part, which God had appointed him to vtter or act, perfectly by heart; Each knew the tenor of his owne Commission: but none, or few of them, did so well vnderstand anothers Commission,



Part.2. mission, vntill they had seene it sped, or the meaning of it vnfolded by the euent. Now, although the words of *Malachy* were literally meant of *Iohn Baptist*, yet were they a kinde of Riddle, vntill our Sauour did vnfold them. And it seemeth by the phrase which our Sauour vseth, *Matthew 11. vers. 14.* that their true meaning was a mystery, which he himselfe or *Iohn* onely knew, and was to bee reuealed onely to such as were already true Disciples. For the word receiue is *παραλαμβάνειν*, a terme of art amongst the *Hebrewes*, and imports some such mystery as the *Iewes* imagine to be contayned in their *Cabalisticall art*. The like force hath the same word in that of the Apostle, *1. Timoth. 1. 15.* *This is a faithfull saying, and worthy of all reception or Cabalisme.* Not that he approues that Art, at least, as since that time it hath beene vsed, but rather, that this was a mystery of greater worth and consequence, than all the mysteries which the *Cabalists* can imagine to be in their Art contayned. The manner of importance or the Apostles speech, is much-what like to that answer of his in the *Poet*, who when they sought to terrifie him from fight, by the ill-aboding or sinister flying of Birds, made answer;

1 Tim. 1. 15.

(a) Homer, Iliad.  
μ.

Εἰς ὁρῶντος αἰετος ἀπὸ τοῦ οὐραίου καὶ πύργου,

*It was the best Augurium or sooth-saying, for a man to fight for his Countrey.*

40. Finally, although *Malachy* did prophesie of *Iohn Baptists* comming before Christ in the power and spirit of *Elias*; yet *Iohn Baptist* did not receiue his instructions from this Prophet, nor had hee his Commission for being Christs fore-runner, or his warrant for



for baptizing from *Malachy*, but from the Prophet *Isay*. And therefore when the Priests and Levites prest him further, saying, *Who art thou, that wee may giue an answer to them that sent vs? What sayest thou of thy selfe?* He said, *I am the voyce of one crying in the Wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.* This was the peremptory answer which he meant to stand vnto. This, and other passages of the same Prophet being ioyned with the internall testimony of the Spirit, which did interpret their true meaning vnto him, was his warrant for doing what he did; for baptizing, or for preparing the way of the Lord which was to come. But whether the Lord would send *Elias* or some other greater messenger than himselfe, was more than he durst take vpon him to resolute the Priests and Levites in, (specially seeing they were of the sect of the Pharises:) and more perhaps than hee in his religious modesty or sobriety did question or inquire after. But when the same Priests and Levites did by way of demand or Interrogation seeme to vpbraid him with arrogancy, in taking more vpon him than was befitting him, vnlesse he were eyther the Christ, or *Elias*, or the Prophet like to *Moses*; to some of which so great a worke as the administration of baptism did solely belong: hee modestly answeres [*distinguendo;*] *I baptize with water, but there standeth one among you, whom yee know not: He it is, who comming after mee, is preferred before mee, whose Shoes latchet I am not worthy to vnloose.* Ioh. 1. 26, 27. In which words the Euangelist Saint *Iohn* doth intimate as much as is expressed by the Euangelist Saint *Matthew*, to wit, That Christ should bap-

Mem. 2.  
Branch 2.



Part. 2.

tize them after another manner than *Iohn* did, *that is, with the holy Ghost, and with fire. chap. 3. 11.* I will not trouble you, but rather request you not to trouble your selues with that needlesse Question (and for the most part as ill stated by such as haue most medled with it, as it is needlesse) *how Iohns baptisme did differ from Christs baptisme*, or Whether they were two baptisines altogether distinct.

41. Thus much you may evidently conceiue out of what hath beene now deliuered. First, that the Priests and Leuites (at least the Sect of the Pharises, of which Sect, the Priests and Leuites which questioned *Iohn* concerning his Baptisme, were) did not erre in their prenotion or beliefe in generall, that the Messias his comming or manifestation to the world, should be solemnized by Baptisme, nor did they fayle in their coniecture, that the Christ or Messias himselfe was to baptize: but with what baptisme hee was to baptize, they were ignorant. Secondly, you may perceiue that *Iohn Baptist* had not onely a prenotion, but a distinct beliefe or knowledge in particular; that as he himselfe did baptize with water, so the Christ or Messias, whole fore-runner hee was, should baptize with the holy Ghost and with fire. The onely vsfull or pertinent questions which remaine to be resolued or discussed, are but two. The first,

[1.] Whether the Priests and Leuites, or the Pharises had their prenotions or beliefe in generall, [that the Messias his first manifestation to the world, should be solemnized by baptizme] from vnwritten traditions of the Ancients onely, or whether it were grounded vpon the expresse testimony of Scripture, or the



the written Word of God. The second,

[2.] Whether *Iohn Baptists* firme beliefe of Christs baptizing with the *holy Ghost*, and his owne baptizing with water, were grounded onely vpon the internal! reuelations made to him in priuate, by him that *sent* him to baptize with water; or whether they were grounded likewise vpon expresse testimonies of the written Word, interpreted and made knowne vnto him by the same spirit by which the Word was written.

Mem.2.  
Branch 2.

To both these Questions the answere must be affirmative; as well the ones prenotion, as the others distinct beliefe, were both grounded vpon the expresse testimonies of the written Word. The onely search or inquiry then to be made, is vpon what expresse testimony the one or other was grounded, and how our beliefe may be grounded vpon the same testimonies.

42. I must request you to remember, that God in the Old Testament did fore-shew things to come two wayes: eyther by expresse testimony or prediction, or by matter of fact or reall representation. One and the same future euent is oft times declared or fore-signified both wayes. Now predictions merely propheticall are of two sorts. Sometimes the Prophets fore-tell things to come in proper and literall termes, so as euery man at the first hearing may vnderstand their meaning. As the Prophet spake to *Ahab*, 1. Kings chap.20. vers.42. *Because thou hast let goe out of thy hand a man, whom I appoynted to utter destruction, therefore thy life shall goe for his life, and thy people for his people.* Sometimes they fore-tell future euent of

Two sorts  
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sence.



Part. 2.

\* Hence  
faith our  
Saviour,  
*Mat. 11. v.*  
13. *That*  
*the Law as*  
*well as the*  
*Prophets*  
*prophesi-*  
*ed vntill*  
*Iohn.*

greater consequence, as truely & as certainly, but by way of parable, embleme, or allegory. Now, this kind of prediction, and the types or figures of the Law, or reall euent, haue the same proportion as Poetry and painting. It was wittily said, [*Poema est pictura loquens, & pictura est Poema silens,*] *Euery Poem is a kind of speaking picture, and euery artificiall picture a kinde of mute and silent Poem.* And so likewise euery type or ceremony of the Law, \* euery historicall euent portending mysteries Euangelicall, is a tacit and silent prophesie; and euery propheticall parable was a kind of speaking type or picture of the like euent. The euent fore-told or represented by Gods Prophets, are alwayes reall and substantiall, more than morall, more than naturall; mysteries truely celestiall and supernaturall. Howbeit, the representation of such euent or mysteries, is oft times merely literall or verball, but conceyued in such termes as suppose a *feigned* metamorphosis in the workes of nature, to make the picture more fresh and liuely. And this kinde of propheticall expression of things to come, we call the emblematicall sence or literall Allegory: so that although euery Poet bee not a Prophet, yet euery Prophet of the Lord was a true Poet; not in faigning euent which neuer were, nor neuer should be, but in framing pictures of future euent in themselves contingent, as *exact* and fresh, as any Painter can make of the man whom hee seeth with his eyes, or whose picture hath beene drawne to his hand. Now, if a Painter could make exact pictures of Children which shall not bee brought forth till the next yeere following; we would say he wrought by inspiratiō of his spirit, in  
whose



whose bookes all their members are written, or that his pencill was guided by his hand, who found out the birth of man.

43. The Prophecies in speciall concerning the manifestation of the Messias, and Iohns office or attendance, are for the most part conceived in termes not proper, but parabolical or Emblematical, that is, consisting of literall or verball Allegories. Howbeit some of these Prophecies, perhaps some passages in all of them, point out future events in literall proper and historicall termes. And of events thus literally and punctually fore-shewed, some came not to passe vntill the Messias was reuealed: Others were historically veresied long before; yet so, as the events which then hapned, were by Gods institution true types or shaddowes of mysteries reuealed in the Gospell, or to bee reuealed during the time of grace. So that one and the same Prophesie, is sometimes or in respect of some part of its totall obiekt, fulfilled according to the plaine literall sense: sometimes, or in respect of other parts of its obiekt, it is fulfilled according to the literall Allegory: sometimes, or in some respect, it is fulfilled according to the mystical sense or reall Allegory. Amongst other sacred passages, which, by the confession of the Ancient and moderne malignant Iew, haue speciall reference to the dayes of their Messias his reuelation, these following are more remarkable, *Isay, cap. 35. & cap. 40.* of which hereafter. And againe; *I will open riuers in high places, and fountaines in the midst of the valleys: I will make the wildernesse a poole of water, and the drie land springs of water. I wil plant in the wildernesse the*  
M 3. Cedar,

Mem. 2.  
Branch 2.

Most of *J. saiahs* Prophecies concerning Iohns baptisme or our Sauiours manifestation were emblematicall.



Part. 2.

\*The Prophet emphatically implies that the miracle which God had wrought for his people in the wilderness after their deliuerance out of Ægypt, should be reiterated or eminently accomplished vpon their returne from Chaldea. Hee foresaw, as Ieremie did, that this second deliuerance

*Cedar, the Skittab tree, and the Myrtle, and the Oyle tree: I will set in the desert the Firre tree, and the Pine and Boxe tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy one of Israel hath created it. Isaiah 41. vers. 18, 19, 20. Remember yee not the former things, neither consider the things of old. Behold, I will doe a new thing: now it shall spring forth, shall yee not know it? I will euen make a way in the wilderness, and riuers in the desert. The beast of the Field shall honour mee, the dragons and the owles, because I giue waters in the wilderness, and riuers in the Desert, to giue drinke to my people, my chosen. This people (the seede of Abraham according to promise) haue I formed for my selfe, they shall shew forth my praise. But thou hast not called vpon mee, O Iacob: but thou hast beene weary of mee, O Israel. That is, the seed of Abraham according to the flesh, or such as gloried in their carnall prerogatiues of their birth or progeny. Isaiah 43, vers. 18, 19, 20, 21, 22. Goe ye forth of Babylon: flee yee from the Caldeans with a voyce of singing: declare ye, tell this, utter it euen to the end of the earth: say ye; The Lord hath redeemed his seruant Iacob.\* And they thirsted not when he led them through the desarts; he caused the waters to flow out of the rocke for them: he claue the Rocke also, and the waters gushed out. Isaiah 48. vers. 20, 21. For yee shall goe out with ioy, and be led forth with peace: the mountaines and the hills shall breake forth before you into singing, and all the trees of the Field shall clap their hands. Instead of the thorne shall come up the Firre tree, and instead of the bryer shall*

shall



shall come up the Myrtle tree, and it shall be to the Lord for a name, for an everlasting signe that shall not be cut off. *Isaiah 55. ver. 12, 13.*

Mem. 2.  
Branch. 2.

44. From these & the like particulars in this Prophet, we may obserue this generall; That in all or most places, wherein the manifestation of the Messias, or propagation of his Kingdome is mentioned, there is still foretold some strange miracle or wonder to be wrought in the desert, and in particular the bursting out of waters. The question is, in what sense these and like places haue beene fulfilled, or whether the predictions were plainly literall, or rather by way of Parable or Allegory. Whatsoever may be said or thought of some of these predictions, certaine it is, that others of them were neuer verified or fulfilled according to the literall, plaine or natural sense of the words, either before or about our Sauiours manifestation in the wilderness. That is as much as to say, The mysteries heere truely foretold vpon *Iohns* baptisme, were not fore-shaddowed or prefigured by matter of deed or fact, or by any such reall representation as these words properly imply; or by any naturall or visible alteration of the soyle or trees in the wilderness. Onely the manner of the Prophecie or prediction is Emblematicall or Allegoricall, that is, the mysteries heere fore-told, were such in respect of mens soules, bodies, or affections, as these alterations in the soile or trees of the wilderness (if they had literally faile out) might haue beene true shaddowes or pictures of them. To begin with that place whence *Iohns* Commission tooke his beginning. *Isaiah 40. vers. 3, 4. The voyce of*



Part. 2. of him that cryeth in the wilderness, Prepare yee the way of the Lord, make straight in the desert a high way for our God. Every Valley shall bee exalted, and every Mountaine and Hill shall be made low: and the crooked shall be made streight, and the rough places plaine. We are not hence to beleue, as some later Jewes foolishly dreame, that all the Hills in the wilderness or place where the Messias was to be manifested, were to be leuelled with the Valleys or lower ground; or that all the high-waies for men to come vnto him, should be made as plaine & smooth as a bowling-Alley or Garden walke. The intent or purport of the Prophet was, that this Cryer in the wilderness was so to prepare the hearts, the affections, and dispositions of mens minds, that they should not bee offended in Christ or the Messias, when he should be reuealed; that they should remoue all stumbling blockes of pride, arrogancy, couetousnesse, peruersnesse, hypocrisie, or the like, which did hinder them from comming vnto him with all their soules and all their hearts. So when it is said, *The Lord would turne the thorne into the Firre tree, or the bryer into the Myrtle tree in the wilderness*; we must not imagine such a reall or corporeall transmutation vpon our Sauours approach. For if this Metamorphosis had bin made, Iohn should not haue been a Cryer in the wilderness, but in the garden. What then doe the words according to the Prophets naturall meaning and intention import? As true, as reall, and strange an alteration in mens soules and affections, which thus harkned to the Cryers voice, as the supposed change of the thorne into the Firre tree, or the bryer into the Myrtle



Myrtle tree, or the change of the wilderness it selfe into a garden (if that had beene really and miraculously wrought) could haue fore-pictured or fore-shaddowed. The Metaphor or Allegory is no other then that of the same Prophet, *Isaiah*, 5. vers. 7. *The Vineyard of the Lord of Hosts is the house of Israel, and the men of Iudah his pleasant Plant: and hee looked for Iudgement but behold oppression, for righteousness but behold a cry.* That this is the intent and meaning of *Isaiah's* poeticall manner of prediction or figuratiue kinde of speech in the fore-cited places, may bee gathered from *Iohn Baptist* himselfe, whose Interpretation of them in this place is literall, though his speech be metaphoricall and suteable to the former Allegorie. For the tenour of his proclamation or crying in the wilderness was, *Repent, for the Kingdome of God is at hand.* Now Repentance, according to the strict and proper sense of the originall, imports a mutation of the mind. And *Iohn*, in the very next words expresseth, *wherein* this change of mind whereto he exhorts them doth consist; *Bring forth fruites worthy repentance.* *Math. 3. vers. 8.* This he spake vnto the Pharises and Sadduces, when they came vnto his baptism, whom he termeth a generation of vipers, more barren vnto all good workes or fruits of the Spirit, then the *thornes* in the wilderness, or the *Brambles* in the desert; and yet as proud that they were *Abrahams* sonnes, as the bramble in the parable of *Iotham* (*Iudges 9. vers. 15.*) which sought to bee anoynted King ouer the trees of the Forrest. All of them expected to bee heires of the Kingdome of Heauen, which they rightly beleued should bee established in

Mem. 2.  
Branch 2.

The Prophet in the first verse had allegorically pictured oppression by the wilde grape, and righteousness by the vscfull fruit of the true vine.



Part. 2.

the dayes of the Messias or Christ. Howbeit they thought the chiefe glory of this Kingdome should consist in their tyrannizing or domineering ouer the Gentiles, like Lords and Kings. For quelling this humour, and working that change of mind wherein true repentance consists, *Iohn* admonisheth them, *Thinke not to say within your selues, We haue Abraham for our Father:* (This proud conceit was as a Mountaine which was to be remoued, ere they could come to Christ :) *For I say vnto you, that God is able out of these stones to raise vp children vnto Abraham.* Matth. 3. This last clause in its. literall and proper sense, imports a more miraculous change, than the turning of the bramble into the Myrtle, or the thorne into the Firre tree, than the exalting of valleyes into mountaines. And yet rather then Gods promise should not haue beene accomplished, this speech of *Iohn* must haue been fulfilled in its strict and proper sense. However; literally fulfilled it was, in the adoption of Publicans and sinners, (of whom it was meant by *Iohn*) *to be Abrahams seede and heires of promise.* But the Baptist continueth his former Allegory or parabolical speech, according to the Prophet *Esaiah's* intent and meaning; *Now also the Axe is laid to the roote of the trees: therefore euery tree which bringeth not forth good fruit, is hewne downe, and cast into the fire.* vers. 10. None are excepted, no not the Of-spring of *Abraham*; for vnlesse vpon the baptisme of water, which *Iohn* administred, they become fruitfull like the Vine or Oliue, they must be accounted amongst the *thornes* and *brambles*, and be sentenced vnto the fire.

45. But what shall we say of the waters bursting forth



forth in the Wildernesse, so often mentioned by the Prophet *Isaias*? Were these predictions as meerely figuratiue as the former, and not at all fulfilled according to the literal, plaine, historicall sense? It is probable that they were thus fulfilled, and that God had shewne some wonders in the wildernesse, in causing springs of water to burst forth in dry and barren places, betweene *Isaias* and *Iohn Baptists* dayes: perhaps before the 107. Psalm was penned, which for the plaine literall sense accords with the Prophet *Isaias* words; *He turneth the wildernesse into a standing water: and dry ground into water springs. And there hee maketh the hungry to dwell; that he may prepare a City for habitation.* Psalm. 107. vers. 35, 36. Yet because this is but probable or coniecturall, wee will make it no ground of our intended inference. Supposing then that these predictions were as meerely figuratiue or metaphoricall as the former, they might notwithstanding truely and prophetically prefigure, or by way of Embleme fore-shaddow, aswell the internall comfort of the Spirit wherewith Christ baptizeth vs, as the externall baptisme of water which *Iohn* administred. The water, you know, hath two naturall properties, from which many metaphors (vsuall in sacred Writers) are borrowed; by which the true intent and meaning of the Prophet *Isaias* figuratiue or emblematicall expressions of the waters in the wildernesse is to be valued. The first naturall property of water, (specially in hotter countries, where thirst is more vehement, and waters more pleasant) is, to refresh or comfort the wearie soule: The second, to bee the *Nurse* or *Mother* of fruitfulnessse, aswell in the

Mem. 2.  
Branch 1.

The literal Allegorie or Emblematicall importance of waters bursting out in the wildernesse, so often mentioned by the Prophets.



Part. 2. trees or grasse of the Field, as in plants, hearbes, or flowres of the garden. According to this latter property, the Prophets prediction of springs bursting out in the wildernesse, was a true Poeticall Embleme or shaddow of *Iohns* baptizing with water, who was to be by his office, as the Gardiner, to water and cherish those fruitfull trees and plants of righteousness, with which God had promised to adorne the wildernesse. For euen the Publicans and finners, Aliens by nature from the Common-wealth of *Israell*, beeing made partakers of the baptisme of *Iohn*, were ingrafted into *Abrahams* stocke, made fruitfull branches of that Vine which GOD had planted in Iewrie, and heyres of that heauenly Kingdome which *Iohn* did preach: whilest *Abrahams* seede according to the flesh were dis-inherited. *All the people that heard him, and the Publicans iustified God, being baptized with the baptisme of Iohn. But the Pharises and Lawyers reiected the counsell of God against themselves, beeing not baptized of him. Luk. 7. ver. 29, 30. vide Matth. 8. ver. 11, 12.* According to the first naturall property of water, which is, to refresh the weary, or such as are ready to faint for thirst, the same predictions of *springs or waters bursting forth in the wildernesse*, did prefigure the internall comfort of the spirit, wherewith Christ alone baptizeth vs. For though *Iohn* did plant and water those plants of righteousness, yet was it Christ alone that gaue the increase. And this internall baptisme was really fore-shaddowed, not onely by figuratiue or Propheticall manner of speech, but by historicall and reall matter of fact. And so likewise was the externall baptisme by water literally foretold by



Mem. 2.  
Branch 2.

by the Prophet *Isaias*, that it should be a type or signe of Christs baptisme with the Spirit. This internal baptisme, (to omit other instances) was really fore-shaddowed by the waters which issued out of the rocke in the Wildernesse, when the people murmured against *Moses & Aaron*, as if they had brought the forth out of *Aegypt* to haue killed them with thirst in the desart. Now this wee take as granted, that euery miracle which God wrought in the Old Testament, was a true shaddow or picture of some great mystery to bee fulfilled in the New Testament, or after the manifestation of Christ. In this the Iewes agree with vs; onely they expect, that the miracles which their Messias should worke, should be more glorious to the eye of sense, than those which *Moses* wrought. But wee say they are not onely greater, but of another kinde: otherwise they shold not be true miraculous mysteries but meer miracles. Now that the waters issuing out of the rock, were a type or shaddow of this mystical baptisme of the Spirit, wee haue the testimonies of the Prophet *Esay*, Chap. 48. verse 28. before cited. and of the Apostle. 1. Cor. 10. vers. 1, 2, 3, 4. Brethren, I would not that you should be ignorant, how that all our Fathers were vnder the cloud, and all passed thorow the Sea, and were all baptized vnto *Moses* in the cloud and in the Sea; and did all eate the same spirituall meate; and did all drinke the same spirituall drinke: For they dranke of that spirituall rocke that followed them: and that Rocke was Christ. How was it Christ? not literally, not identically. Christ, according to the God-head, was not so present in, or so v-nited to the rocke, as he is now to our flesh; yet was



Part.2.

it Christ, the second person in Trinity, the Sonne of God, which made the water (wherewith the Israelites, his people, were comforted and refreshed in the extremity of their bodily thirst) to issue out of the rocke when *Moses* smote it. The mystery portended or fore-shaddowed by this miracle herein consists; That the same Sonne of God (who was truly God) *which* gaue them plenty of water out of the rock, should afterwards become the Rocke of our saluation; the Fountaine of life vnto the thirsty and weary soule. This internall baptisme, which was thus really fore-shaddowed by the waters in the rocke, was literally fore-told. *Psalm. 36. vers. 8, 9. They shall bee abundantly satisfied with the fatnesse of thy house: and thou shalt make them drinke of the Rivers of thy pleasures. For with thee is the Fountaine of life: in thy light shall wee see light.*

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46. Amongst other senses, in which the Scriptures of the Old Testament are said to bee fulfilled in the New, one, and that an especiall one (as is elsewhere obserued) is, when such speeches as are by the Prophets (most of all by the Psalmist) indefinitely vttered of God, but cannot be attributed to the Diuine nature otherwise then *ωυθεωπονικως*, (*that is*, by manner of speech borrowed from the customes or fashions of men) doe imprint their strict and proper character vpon *God made man*, and fit his actions as the Seale doth the print in Waxe. The Diuine nature is *life* it selfe, an Ocean of living waters, which we cannot approach; but the Diuine nature in Christ, is as a Fountaine or Well of life, from which euery thirstie soule may draw the water of life without stint, without

out



out any danger of drowning himselfe, or drawing it dry. For it is more calme and placid than any Fountaine or Spring, though more inexhaustible than the Sea. According to this sense is that other place of the *Psalmist* fulfilled in Christ, that is, in God made man; *The Lord shall reigne for euer, euen thy God, O Sion; vnto all Generations. Psal. 146. v. 10.* That the God of Sion, as God, should reigne for euer, was no new thing, no matter of wonder, or worth notice-taking to any Inhabitant of Ierusalem or man of Iudah. All of them, (from the least vnto the greatest) knew well that Hee which had made the World, had no beginning, no end of dayes or soueraignty. But that this God of Sion, who was Lord likewise of Heauen and Earth, should be as visibly enthronized in Sion as *Dauid* had beene; and that hee should begin to erect a Kingdome which was neuer to haue an end; this was a wonder worthy to bee taken notice of by all the world. Now, that this God of Sion, by whose protection *Moses* had led Israel out of Ægypt, vnder whose conduct *Iosuah* brought them into the Land of Promise, that hee who had anoynted *Dauid* King, should himselfe be anoynted King ouer Sion, was the true and literall meaning of the *Psalmist* in this and the like places; of which hereafter. Of this ranke is that Prophecie of *Isaias*, chap. 40. vers. 5. with which *Iohn Baptist* was well acquainted; for hee had his Commission from it: *The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.* Such an open, distinct, and full sight, as these words literally import, supposeth an object truly visible and within ken of ordinary and common

Mem. 2.  
Branch. 2.



Part. 2. men sight. God in his glory is altogether inuisible to flesh and bloud, and though he had taken visible shape vpon him in the Heauens, yet so hee had still remayned inuisible to men that haue their habitation here on earth. That vnto them hee might become visible, and that they might see his glory together; so see it, as they were seene of it; that hee might see them, and they see Him with the eyes of flesh: He tooke vp our flesh for his Tabernacle, and walked and talked amongst vs in more visible and audible manner than Hee did in the Campe of Israel, than He did with *Moses* in the Tabernacle of the Congregation. This which *Isaias* heere speaketh from the mouth of the Lord, the Lord himselfe did after vtter with his owne mouth, and yet with the mouth of man, to wit, that hee which had seene him, had seene his Father, because the glory of God was manifested in Him. And when the Prophet saith, *That the glory of the Lord should bee reuealed, and that all flesh shall see it together*, it is in this speech included, that this glory of God should bee reuealed or manifested in the flesh. The best interpretation of the Prophets words that I can commend vnto you, must bee from Saint *Iohn. chap. i. v. 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made Flesh, and dwelt amongst vs (and wee beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.* This blessed Apostle might perhaps say of himselfe and some few others in a peculiar sort, *Wee saw his glory, and the glory which wee saw, was as the onely begotten Sonne of God: for hee with Peter and Iames had seen him transfigured on the Mount.*



Mount. But all that saw the man Christ Iesus at his Baptisme with their bodily eyes, did so see the glory of God reuealed from Heauen. And he was so seene of all flesh. *Some* of all sorts, though not all of euery sort, did see him baptized, and heard him declared from Heauen to be the Sonne of God. Some then present were Pharises, others Sadduces, some Iewes, others Gentiles, some Publicanes, some Priests and Leuites, some Samaritanes, others Galileans. Not at that time onely (though the Prophets words be especially meant of that time) but euer after, all flesh might haue seene the liuely characters of those *glorious* attributes of Saluation, which the Prophets and Psalmist had appropriated to the God of Sion, to make distinct and reall impression in the man Christ Iesus. These two attributes of *glory* and *saluation*, are of so neere alliance, of such equiualent vse, that whereas the Prophet had said, *All flesh should see the glory of God*; Saint Luke expressing his meaning, saith, *All flesh shall see the saluation of God. chap. 3. vers. 6.* He supposeth, as the Prophet meant, that the glory of GOD should bee manifested in the saluation of men. This *glory* or *saluation* of God was then reuealed, and became visible to flesh and bloud, when God became man, and tooke his generall attribute of *saluation*, as his proper *name*, being called Iesus. Finally, that *saluation* of God which *Simeon* saw with such delight at our Sauiours Circumcision, all flesh *did* or might haue seene at his Baptisme.

47. But to returne vnto the Testimony of the Psalmist, *With thee is the Fountaine of life*, which containeth the mysticall signification of the waters, which



Part. 2. miraculously issued out of the rocke. The best Interpretation of both places is deliuered by Saint *Iohn*, by way of Comment vpon our Sauours words, *Iohn* 7. 38, 39. *Hee that beleeueth on mee (as the Scripture hath said) out of his belly shall flow Riuers of liuing water.* This interserction or parenthesis [*as the Scripture hath said*], stands like the *tongue* in a ballance, doubtfull to whether part of the Sentence wherein it is contayned, it inclineth. Some Interpreters would draw it to the first part; *Hee that beleeueth in mee, as saith the Scripture*, that is, in such wise, such sort and measure as the Scripture requireth, *out of his belly shall flow Riuers of liuing water.* Others would draw it to the later part, and render it thus; *Hee that beleeueth in mee, out of his belly shall flow Riuers of liuing water, as the Scriptures hath fore-told.* Though both interpretations may be true, though both may stand with the generall Analogy of faith; yet the later (in my opinion) is more pertinent, and more consonant to the true intention of this place. But then it will be questioned, What Scripture hath said that, which our Sauiour here doth, *to wit*, that riuers of liuing water should flow from such as beleued in him? The very expresse words are no where else to be found in Scripture: for they are, (as most of our Sauours are, when hee speakes of greatest mysteries) parabolicall. Their importance, or reall sense, is expressed by Saint *Iohn* in the same place; *This hee spake of the Spirit, &c.* Now, if by the *riuers of liuing water*, our Sauiour meant (as Saint *Iohn* telleth vs hee did) this plentiful effusion of his Spirit; the same Scriptures which foretell the plentiful effusion of the Spirit, whether in

termes



termes plainely literall or emblematicall, fore-tell likewise the riuers of Liuing water which were to flow from true beleeuers. The manner of our Sauours expression of the Spirits effusion *by riuers flowing out*, implyeth, it should be powred out in such a plentifull measure, as would be not onely sufficient to satiate the soules of them that thirsted after it, but in a measure ouer-flowing to the Saluation of others. And such were these admirable gifts of the Holy Ghost, which after our Sauours Ascension were bestowed vpon his Apostles and Disciples. The Scriptures, which particularly fore-tell this plentifull effusion of the Spirit, are many: these following are, if not the principall, yet the most apposite to our present Argument, *Ioel 2. vers. 28, 29, and 32. And it shall come to passe afterward, that I will powre out my Spirit vpon all flesh, and your Sonnes and your Daughters shall prophesie, your old men shall dreame dreames, your young men shall see visions. And also vpon your seruants, and vpon the hand-maides in those dayes will I powre out my Spirit. And it shall come to passe, that whosoever shall call on the name of the Lord, shall bee deliuered: for in Mount Zion, and in Ierusalem shall bee deliuerance, as the Lord hath said, and in the remnant, whom the Lord shall call. And againe, Isaias 44. vers. 3, 4. I will powre water vpon him that is thirsty, and Flouds vpon the \* dry ground: I will powre my Spirit vpon thy Seed, and my blessing vpon thine off-spring: And they shall spring up as among the graspe, as Willowes by the Water-courses.* The first words of this later Prophecie were literally and historically fulfilled in the baptisme of Iohn; the later part of it, is, as it were an Euangelicall explication of the

Mem. 2.  
Branch. 2.

\* The dry ground in this place, [supponit pro homine] (as some Logicians speake) and is to be vnderstood of men so affected, as David was, when he vttered that Song in the Wildernes of Iuda, My soule thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land, where now water is. Psa. 63. v. 1. Compare this Testimony with the former Testimony, Psalm. 36. parag. 45.



Part. 2.

myfticall fenfe of the former words. And *Iohn Baptift* might from this place alone eafily collect, that although hee might powre water vpon mens bodies, though hee did plunge or wash fuch as are compared to dry Land, in the waters, and by this externall Sacrament, ingraft them in the ftocke of *Abraham*: yet he could not powre out the Spirit of God, or beftow the blessing of increafe vpon them. This hee knew must be the worke of him that *sent him*, who had beftowed fome portion or meafure of the Spirit or blessing here mentioned vpon him, as a fure pledge or experiment of the like blessing to bee beftowed on others; fpecially on fuch as had beene partakers of his Baptifme. From the fame place likewise *Iohn* might eafily gather, that the baptifme of water where-with hee himfelfe baptized, was in order of time to goe before the baptifme of the Spirit, which was myftically prefigured by it, and fore-told by our Sauour in the fore-cited place, *Iohn 7. verf. 38.* though (as we faid before) in a figuratiue or allegoricall fenfe, which Saint *Iohn* in the next words after, *verf. 39.* hath expounded vnto vs: *This fpake hee of the Spirit, which they that beleue on him, fhould receiue: For the Holy Ghost was not yet giuen, becaufe that Iefus was not yet glorified. Iohns meaning is, the Spirit was not poured out in fuch plentifull meafure, as this place of Ifay and that other of the Prophet Iael did import. For, after our Sauours glorification, all fuch as were baptized with water, were likewise baptized with the Holy Ghost: moft of them filled with the Spirit of Prophefie, or gift of tongues, enabled to conuey the words and waters of life vnto the foules of others.* All this was



was fore-signified by the holy Ghosts descending vpon our Sauour at his comming out of the water. For his baptisme was a prefiguration of his death and resurrection: and by his resurrection he was really declared to be the Sonne of God, and fulfilled the Psalmists prediction; *Thou art my Sonne, this day haue I begotten thee. Psal. 2.* Which prediction was further ratified, and the meaning of it determined by the voyce from heauen; *This is my beloued Sonne in whom I am well pleased.* The same truth thus often declared as well by predictions as by matters of fact or reall euent, was finally testified by the descending of the holy Ghost vpon his Apostles and Disciples. So that another Branch of Saint Iohns meaning, or if you will, another *shoote* of the former branch, is, That the holy Ghost, at the time when our Sauour vttered those words, *Hee that beleeueth in me, &c.* did not appeare as an authentique witnesse to ratifie his Doctrine. His testimony concerning our Sauour was reserved till our Sauours glorification, after which it was *publique, frequent and visible.* Iesus, (saith Saint Peter) *whom ye slew and hanged on a tree: Him hath God exalted with his right hand to be a Prince and a Sauour, for to giue repentance to Israel, and forgiveness of sins. Act. 5. v. 30, 31, 32.* And we are his witnesses of these things, and so is also the holy Ghost, whom God hath giuen to them that obey him. This giuing of the holy Ghost in visible manner, was that baptisme of Christ which was opposed to the baptisme of Iohn, and that the world might know and beleue it came immediately from Christ, and not from Iohn, nor from the Apostles, or from the Sacrament which they administred; it was giuen

Mem. 2.  
Branch 2.



Part. 2.

to some, and these by condition Gentiles, before they had beene partakers of *Iohns* baptisme, or any Mosai. call rite or Sacrament. *Act. 10. 44, 47. While Peter yet spake these words, the holy Ghost fell on all them which heard the word. Whence he concludeth; Can any man forbid water, that these should not be baptized, which have receiued the holy Ghost, aswell as we? Saint Peter tooke more special notice of our Saviours words from this experiment in Cornelius and his family, than hee did from the holy Ghost descending in clouē tongues vpon himselfe and his fellow Apostles, which had beene baptized: And as I began to speake, the holy Ghost fell on them, as on vs at the beginning. Then remembered I the Word of the Lord, how that hee said, Iohn deed baptized with water, but yee shall be baptized with the Holy Ghost. Acts 11. 15, 16. Saint Peters beliefe in this point, was grounded vpon our Saviours words, and confirmed by this experiment: Iohn Baptists beliefe of the same conclusion, was grounded vpon the Prophet *Isaias* predictions. Iohn did foretell the same truth which our Saviour did, before he was acquainted with him or knew him by face: and yet Iohns knowledge or beliefe of this mysterie was confirmed by a visible signe, by the descending of the holy Ghost. Concerning which, and the maner how Iohn came to know our Saviour before he baptized him, with the signes of the time that did accompany or ensue vpon his baptisme, we are in the next place to make enquirie.*

Marth. 3.  
vers. 11.

48. From the former Dialogue betweene the Priests and Leuites and *Iohn Baptist*, concerning his office and ministry of Baptisme, you may obserue, that



that *Iohn* was carefull to preuent two inconueniences: First, the false opinion which the people had conceived of him, as if he had bin the *Messias* himselfe; and secondly, to preuent all suspition of compact or collusion betweene *Iesus of Nazareth* (whom he afterward proclaimes to be the *Messias*) and himselfe. And vnto this suspition both parties had beene more lyable, if they had beene aswell acquainted before our Sauiours baptisme, as afterward they were. Not to speake of our Sauiours knowledge, who knew all things; for *Iohn* the Baptist, hee had a true prenotion or distinct beliefe of these generals or *indefinites*. 1. That the time wherein the *Messias* was to bee manifested vnto *Israel*, was now approaching. 2. That the *Messias* was to repaire vnto the place where hee baptized, there to bee declared or manifested vnto *Israel*. 3. That the *Messias* after his manifestation, was to baptize others with the holy Ghost. These generals he beleued and knew from the predictions of the Prophet *Isay*, expounded to him by the internall reuelation of the Spirit, and the signes of the time immediately preceding. But of these particulars following, he was ignorant vntill the euent, and the signes immediately following did vntold them. 1. The day and houre wherein the *Messias* was first to be manifested; when he first begun to baptize, he distinctly knew not. 2. The day and houre of the *Messias* comming vnto him being knowne, yet he knew not how to distinguish the *Messias* from other men by face or sight. 3. After he had knowne & seene him face to face, yet he knew not whether he should baptize him with others or no: but rather presupposed it as a matter vnfitting, that the

Mem. 2.  
Branch 2.



Part. 2. the messenger, whose Commission onely was to baptize with water, should baptize his Lord and Master, whom he knew to be sent of purpose to baptize others with the holy Ghost. This last point is euident from Saint *Matthew*, chap. 3. vers. 13, 14, 15. *When Iesus came from Galilee to Iordane vnto Iohn, to be baptized of him; Iohn forbade him, saying, I haue neede to be baptized of thee, and comest thou to me? And Iesus answering, said vnto him, Suffer it to be so now: for thus it becometh vs to fulfill all righteousness. Then he suffered him.*

49. That *Iohn Baptist* before this time did not know our Sauour by face, is euident from Saint *Iohn*, chap. 1. vers. 29, 30, 31, 32. *The next day, (not the next day after our Sauours baptisme, but the next day after the Priests and Leuites had questioned Iohn, or the next day after our Sauours returne from the wilderness) Iohn seeing Iesus comming vnto him, saith, Behold the Lambe of God, which taketh away the sinne of the world. This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And Iohn bare record, saying, I saw the Spirit descending from heauen like a Dove, and it abode vpon him. And further to preuent all suspition of compact or collusion betwixt them, or rather to stirre vp the people to admire with him the sweet disposition of the Diuine prouidence in all this businesse; He repeateth againe what he said before; And I knew him not: but he that sent me to baptize with water, the same said vnto me, Vpon whom thou shalt see the Spirit descending and remaining on him, the same is hee, which baptizeth with the holy*



*holy Ghost. And I saw and beare record, that this is the Sonne of God.* But whilest I am a twisting these two Euangelicall narrations together, you haue perhaps already espied or may hereafter espie a knot or riuell, wherewith your beliefe one time or another may bee entangled; specially, if the Iew, Atheist, or Libertine should draw it faster, or a weake Interpreter of Scriptures haue the handling of it. That you may the better know, whensoever occasion shall be offered, how to loose or vntwist the knot, giue mee leaue first to cast it. For as the great Philosopher telleth vs; No man knoweth rightly how to affoile or resolue a question, vnlesse he first know how to frame it. The right making of any obiection (as the same Philosopher tels vs) is more then halfe the solution of it. The doubt or knot which ariseth out of the two narrations of the Euangelists, Saint *Matthew* and Saint *Iohn*, is framed thus: First, it is euident out of them both, as also out of the other two Euangelists, that the Holy Ghost did not descend vpon our Sauiour vntill *Iohn* had baptized him. It is euident againe out of Saint *Iohns* words fore-cited, *cap. 1. ver. 33.* That the descending of the Holy Ghost vpon our Sauiour, and his *resting vpon him*, was giuen by God himselfe vnto *Iohn Baptist* for a signe, whereby to know or distinguish the Messias or him that was to *baptize with the holy Ghost*, from all other men. Now if *Iohn* knew him by face from all other men, before the Spirit did descend and rest vpon him, what needed this signe? And if he knew him not by face before the descending of the holy Ghost, what construction can we make of Saint *Matthews* words before recited, *chap. 3. ver. 13, 14.* where he

P

saith,

Mem. 2.  
Branch 2.

A seeming contradiction betwixt S. *Matthew* & S. *Iohn* fully cleared.



Part. 2.

\* *Quamquā  
secundum  
probabilio-  
rem Chryso-  
stomi sentē-  
tiā, et prius  
dictū est, Jo-  
annes ante  
columba de-  
scensū inte-  
riori spiritus  
revelatione  
Christū ve-  
nientem ad  
baptismum  
sū cognov-  
erit, id ta-  
mē non pug-  
nat cum prae-  
senti loco. Nā  
non dicit hic  
Ioannes sibi  
ignotū fuisse  
donec Colū-  
ba inditio il-  
lum agnove-  
rit, sed tan-  
tum hoc sig-  
num se divi-  
nitus ali-  
quādo acce-  
pisse quo illū  
agnosceret,  
certius utiq.,  
et sic ut per  
illud certo  
ipsam alijs  
manifestare  
posset. cap.  
16. fol. 38.*

saith, *That when Iesus came to be baptized of him, Iohn replied, I have need to be baptized of thee, and comdest thou to me?* For to whom could the Baptist himselfe in good earnest say, *I have need to be baptized of thee*, save onely vnto him whom hee knew could baptize him *with the holy Ghost and with fire*? And if Iohn Baptist knew Iesus of Nazareth at his first comming to him, to be the man, which was to baptize with the holy Ghost, before he had seene the holy Ghost descending vpon him (as out of Saint *Matthew* it plainly appeareth, that he did so know him) How is it true which Saint *Iohn* saith in the person of *Iohn* the Baptist, *I knew him not*? that is, in ordinary construction, as if he had said, I had not knowne him, but by the descending and resting of the holy Ghost vpon him.

50. The seeming contradiction betwixt these two Euangelists, hath occasioned some of the Ancients to conceite, that the Holy Ghost did twice descend vpon our Saviour: once before his baptisme; (of which descension, *Iohn* onely or some few more were spectators, and by this signe in priuate *Iohn* did know him, before hee came in publike to bee baptized of him,) and againe immediately after his baptisme. But a man cannot more strengthen or confirme a weake, crasie or vnfound obiection, than by giuing it a lame, vnsolid or vn satisfactory answer. The one part of this distinction consisting meerely in imagination, would serue as a foile, to giue some tincture or colour of truth vnto the objected Contradiction, which if it be well examined and better looked into, consists onely in appearance. *Iansenius* seekes to salue this objected contradiction in this manner: \* The

Baptist



Baptist in the words fore-cited, saith no, that *hee* did not know our Saviour before the Holy Ghost did point him out by descending vpon him, but that he had receiued a reuelation from God concerning the holy Ghosts descending vpon him. The solution is borrowed in part from Saint Chrysostome, perhaps sufficient enough to blanke a forward disputant, that would vndertake to prooue a plaine contradiction betweene the Baptists Words, as they are related by Saint Matthew, chap. 3. and by Saint Iohn. But many speeches which cannot legally be conuincd of falshood, are often apparently delusory or impertinent, and imply some morall inconuenience, albeit they cannot easily be drawne to a Logicall impossibility or irreconcilable repugnancie. If we take the Baptists words as Saint Iohn relateth them, chap. 1. ver. 33. *And I knew him not, &c.* according to the ordinary standerd of Ciuill Dialect in matters of serious conference or commerce, they import thus much at least, That all the knowledge which Iohn Baptist had of our Saviour before he baptized him, was suggested from consideration of the signe which God had giuen him, not from any new internall reuelation of the Spirit, altogether distinct from that reuelation by which the signe was giuen, vers. 33. *But he that sent me to baptize with water, the same said vnto me, Vpon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptiseth with the holy Ghost. And I saw and bare record that this is the Sonne of God.* His record had not been authentique, vnlesse hee had seene the Spirit descend vpon him. And his coniecturall knowledge of him, as of the Sonne of God, before the Spirit did descend

Mem.2.  
Branch 2.



Part. 2.

vpon him, had beene altogether groundlesse, without some iust presumption that this was the man vpon whom the Spirit was to descend.

§ 1. *Maldonat* hauing framed the like answer in effect as *Iansenius* doth, seekes to illustrate it thus by example: *Albeit Iohn Baptist did no more know our Saviour by face from other men, than Samuel did the sonnes of Iesse, one of which he was appointed to anoynt King in Sauls stead ouer Israel; yet when our Saviour came to bee baptized, he might know him to be the Messias, by some such Diuine instinct or reuelation, as Samuel knew David, whose face he had neuer scene before, to be the man whom God had appointed him to anoynt King ouer Israel. But of this (otherwise iudicious) Commentator in his expositions of Prophecies, or of the manner how Scriptures are said to be fulfilled, that may bee truely said, which the French Mathematician did of Cardanus his writings; [\* Ingeniose semper, raro perfectè,] His Expositions in this kind are alwayes acute and witty, seldome exact or fully satisfactory. And the very instance which he bringeth for illustratiō of this point is very vnfitting, very vnlike. For it is euident out of the Historie mentioned, 1 Sam. cap. 16. ver. 3. That although Samuel knew none of Iesse's sonnes by face, yet he had distinct reuelations from God, some negatiue and expresse, *Looke not on his countenance, nor on the height of his stature, because I haue refused him. vers. 7.* Others againe, as expressely assertory. For when David was brought before him, *The Lord said, Arise, anoynt him: for this is hee. vers. 12.* Samuel had no visible signe giuen from God, whereby to know the man, whom he was to anoynt, from his brethren;*

but

\* Monath.  
in Arist.  
Mechan.



but was meere to rely vpon such reuelations or instructions as God had promised to giue vnto him in the very act or businesse. *Call Iesse to the Sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto mee him, whom I name vnto thee. 1. Sam. 16. 3.* But God, as you heard before, had giuen to *Iohn Baptist* an expresse visible signe, whereby to distinguish the Messias, or *him* that was to baptize with the Holy Ghost, from all other men. God did not promise him any such new reuelations or instructions, whereby to know him before his Baptisme, or in the act of baptizing, as he expressely promised to *Samuel*. Nor doth the Euangelist eyther mention or intimate any such reuelations, as the History saith were giuen to *Samuel*, to haue beene giuen or made vnto *Iohn Baptist*, before the Holy Ghost did descend vpon our Saviour. So that, such reuelations or instructions as *Maldonat* supposeth, were on *Samuels* part altogether necessary, because hee had no visible signe giuen him: but in this businesse of *Iohn Baptist* altogether superfluous. The exhibition or production of the visible signe which God had promised him, was the onely new reuelation which he was to rely vpon.

52. I will not trouble you with the variety of opinions or expositions of seuerall *Commentators*, from none of which I haue receyued any full satisfaction my selfe. All of them haue omitted one poynt, which in euery controuersie ought in the first place to be enquired after. And it is this; *Whether there be not a Meane betweene the opposite or controuerted opinions?* The opposite opinions in this argument are two: The one, That the holy Ghost did descend vpon our

Mem.2.  
Branch 2.



Part. 2. Saviour in *Iohns* presence, before he was baptized by *Iohn*: The other, That *Iohn* did know our Saviour before his baptisme, by some speciall immediate reuelation of the Spirit. Now, it is not necessary that *Iohn* should know him by cyther of these two waies. There is an apparant *meane* or middle way betwixt them, by which *Iohn* might come to such knowledge as he had of our Saviour, before the Holy Ghost did in the sight of the people descend vpon him. And this meane, wee may suppose to bee the opening or vnfolding of some Prophetickall passage, whose meaning (before) *Iohn* had neyther occasion in particular to obserue, nor opportunity to discerne. Howbeit, this knowledge of Scriptures may be called a reuelation, but ordinary and *mediate*, such as the Ministers of the Gospell may at this day haue by the helpe of Commentaries, by collation of Scripture with Scripture, or of historicall euent with Prophecies precedent: the signes of the time being in all ages the best Commentators, and as it were *substitutes* to the spirit of Prophecie or Reuelation. Now, although the Euangelist neyther mention any speciall reuelation made vnto *Iohn*, after God had giuen him a signe, whereby to know our Saviour, nor intimate any probable ground for such coniectures: yet they (Saint *Marke* especially) relate such circumstances of our Saviours coming to *Iohn*, as might well occasion him to call to minde, a peculiar passage concerning Christs Baptisme mentioned by the Prophet *Isay*, which otherwise perhaps had not beene thought of, or whose meaning, although hee had thought of it, *Iohn* could not for the present haue vnderstood, without such

Com-



Comments or Expositions as the manner of our Saviours comming to Baptisme did make vpon it. Now, the testimonies of the Scripture long before written, especially the Propheticall testimonies or predictions of things to come, are no way superfluous, eyther where new reuelations (though made by God to following Prophets *viua voce*) or visible signes are giuen or promised, but rather subordinate and concurrent: that is, (to speake more plainely) as well all new reuelations made by the Spirit (whether *viua voce*, or otherwise,) as all visible signes or wonders, which God doth promise or worke, are to be examined and authorised by his Word already written, specially by the predictions of the Prophets. And all new reuelations, or visible signes or wonders, which haue beene, are, or shall be, if they proceed from God or the spirit of Truth, are alwayes true Commentaries or expositions of some part or other of the written Word, and pledges withall of some greater Mystery to come; afterwards to bee fulfilled for their good, to whom such reuelations or signes are giuen and made.

53. The historicall relation of Saint *Marke*, whose circumstances might leade *Iohn*, and now may leade vs vnto the right meaning of the Prophet *Isaias* Testimony concerning the descending of the Holy Ghost, is in the 1. of *Marke*, v. 9. *And it came to passe in those dayes* (to wit, in those dayes wherein all the Land of Iudea, and they of Ierusalem went out, and were all baptized of *Iohn* in Iordan, confessing their sinnes) *that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Iordane.* Now, yee are to con-

Mem. 2.  
Branch. 2.

Of the  
meanes or  
signes by  
which *Iohn*  
came to  
know our  
Saviour in  
part be-  
fore the  
Holy-  
Ghost did  
descend  
vpon him.



Part. 2.

conceiue, that as no Bishop or inferiour Minister amongst vs, doth or may at any time administer Baptisme, saue onely to such as hee knoweth to be borne of Christian Parents, whose names and place of dwelling hee knoweth: so, neyther did *Iohn*, the first Minister of Baptisme, admit any to the Baptisme of water, saue onely such as did professe their names, their condition of life, or place of dwelling. And (our Sauiour onely excepted) all that were baptized of him, did confesse their finnes. All this is euident from the Euangelists, especially from the Euangelist Saint *Luke*, chap. 3. For *Iohn* bestowed a distinct Sermon or exhortation vpon euery distinct sort or profession of men that came to bee baptized of him. Vnto the Pharises and Sadduces which came to his Baptisme amongst other multitudes of people, hee said; *O generation of Vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruites worthy of Repentance, and begin not to say within your selues, Wee haue Abraham to our Father. For, I say vnto you, that GOD is able of these stones to rayse vp Children vnto Abraham. And now also the Axe is layde to the roote of the Trees. Euery Tree therefore which bringeth not forth good fruit, is hewne downe and cast into the fire. Luke 3. vers. 7, 8, 9.* The people hearing their Teachers or Masters thus sharply checked by *Iohn*, asked him, saying, *What shall wee do then? Hee answereth, and saith vnto them; Hee that hath two coates, let him impart to him that hath none, and hee that hath meate, let him doe likewise.* And as it followeth in the same Euangelist, *Then came also Publicans to be baptized, and being taught, as it seemes, by the example of the people*



ple of Iudea, which had beene baptized before them, *They sayd vnto him, Master, What shall wee doe? And hee sayd vnto them, Exact no more than that which is appoynted you.* And after they had beene baptized, the Souldiers likewise demanded of him, saying, *And what shall wee doe? And hee said vnto them, Doe violence to no man, neyther accuse any falsly, and bee content with your wages. vers. 10, 11, 12, 13, 14.* Now, after all these were baptized, (yet all these being still present with John, that all flesh, as the Prophet fore-told, might see the glory, or, as Saint Luke saith, the *Saluation of God*;) our Sauour came to be baptized of John. And inasmuch as John before this time did neyther know him by face, or by name; there is no question, but he would require both his name, his profession, and place of dwelling, before he would admit him vnto Baptisme; vnlesse our Sauour happely did in both preuent him. Howeyer, after John had once heard his name, and the name of the place, (Towne or Citie) from whence hee came; hee might easily prognosticate or diuine, without any speciall extraordinary reuelation, that amongst al the multitudes of men, which resorted vnto his Baptisme, this was the man, on whom the holy Ghost was to descend, according to Gods promise, and the prediction of the Prophet *Isaias*. And vpon this prenotion or presumption, John might in modesty say vnto Him, as you heard before; *I had need to be baptized of thee, and comdest thou to be baptized of mee?*

54. But I know, you expect to know the place of the Prophet *Isaias*, wherein the descending of the holy Ghost vpon our Sauour, is fore-told; and how the

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Part. 2. name of Iesus, and of the Towne or City whence he came, might call this place vnto *Iohns* minde, or expound the distinct meaning of it, before vnknowne vnto him. The place is, *Isay* 11. vers. 1, 2. *And there shall come forth a Rod out of the stemme of Iesse, and a Branch shall grow out of his rootes. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, &c.* This prediction or Propheticall testimony is of the same ranke or kinde, that all or most of this Prophets predictions which concerne the mystery of *Iohns* baptizing our Sauour, were before obserued to be; *that is*, a prediction not giuen in littall, plaine, Grammaticall termes, but in termes allegoricall or emblematicall: such as was *Iothams* prediction of *Abimelechs* and the men of *Sechems* ruine, by the Parable of the Trees of the Forrest: or such as *Isayes* fore-picturing the destruction of Iudah and Ierusalem, by the Parable of the Vineyard, which was to be layed waste by its Lord and Owner; because in stead of Grapes, it brought forth wild grapes. The Prophet *Isay*, in the later end of the tenth Chapter, and in the words immediately preceding to the late-cited Testimony had said, *Behold, The Lord, the Lord of Hosts shall lop the bough with terrour: and the high-ones of stature shall be hewne downe, and the haughtie shall bee humbled. And hee shall cut downe the thickets of the Forrest with Iron, and Lebanon shall fall by a mightie one. vers. 33, 34.* By the fall of Lebanon, a Forrest famous amongst the Nations for tall & goodly Cedars, hee fore-pictures the extirpation of *Dauids* Royall Race by *Salomon* and his Successours, or the pulling downe the mighty from their seates: By

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cutting downe the thickets of the Forrest with Iron, hee fore-shaddowes the destruction of this people by the enemies sword, and the low estate whereto the House of Iudah and of *David* should bee brought, before the coming of *Shiloh*, or of him whom they so long expected. In the later part of the Prophecie, (which is the beginning of the eleventh Chapter) the Prophet fully expounds himselfe, That the intent or purpose of the Prophecie, was to instruct the people, that when the Off-spring of *David*, and hope of *Iudah* should seeme in a manner vterly cut off, (as it was to all mens thinking in the dayes of *Herod* the Great,) yet then there should spring a Rod out of the stemme of *Iesse*, and a Branch out of his roote, which should rayse the House of *David* (now ruined) vnto greater height than euer it had. By this Rod or Branch, the Prophet vnderstands a man; for hee termes him the Rod or Branch of *Iesse*, (who was *Dauid's* Father:) But a man, that should be better able to rule and feede the people of Israel than *David* himselfe, the chiefe stemme of *Iesse*, or *Salomon* his sonne, or any other King of Iudah had beene. The extraordinary gifts or qualifications, which the Prophet fore-telleth that the Spirit of the Lord, which was to rest vpon him, would bestow vpon this Rod of *Iesse*, are such as can appertaine to none, saue onely to the Messias himselfe, that is, to the Lords Anoynted, or him that was to be anoynted with the holy Ghost.

55. The greatest offence which the Iewes tooke at our Saviour, was that hee came not forth of *Bethlem* the City of *David*, but from *Nazareth*, a Towne in Galilee; that his education was so meane, and his

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Part. 2. parentage so poore. Now, this offence, the Prophet *Isaias* (so they would haue vnderstood him) had fully preuented, fore-telling that hee should grow vp as a Rod out of the stemme of *Iesse*, and as a Branch out of his roote. This did truely fore-picture, that hee should bee of meaner parentage than *Dauid* himselfe had beene, as being to spring out of the decayed stem or root of *Iesse*. Againe, the very word in the Originall, [*Netser*] signifying a Rod, did picture out vnto vs, the very place wherein hee was to grow vp as a Rod, vntill hee came to be declared vnto Israel by the Spirit of God descending vpon him. For the Towne of *Nazareth* hath its very name from the word heere vsed by the Prophet *Isaias*, [*Netser*] and is as much in English, as the Towne of *Rods* or *Grafts*. Now, albeit *Iohn* did not know this Rod or Branch of *Iesse*, before hee came vnto him to be baptized, yet his very name, being *IESVS*, which is a Sauour, and the name of the place whence hee came, *Nazareth* [*a Towne of Rods*,] could not but suggest thus much to *Iohn*; That seeing the holy Ghost, or Spirit of God was to descend vpon some one that came vnto his Baptisme, and to rest vpon him; there was none amongst all the multitudes, that came vnto him, in whom this prediction or signe which God had giuen him, could be so fulfilled, as in this Iesus of *Nazareth*: and thus certainly expecting, that the Spirit of God would descend vpon him, he refused, as Saint *Matthew* telleth vs, to baptize him, saying; *I haue need to be baptized of thee, &c.* Now, this very signe which God gaue to *Iohn* how to know him, was giuen before by the Prophet *Isay*, in the place fore-cited. For, in that



that he is termed a Rod or Branch, on which the Spirit of the Lord should rest, it is imported, that the maner of his resting should be as a Bird or Fowle doth vpon a stemme or branch. So that all which God in the signe giuen to *Iohn* doth adde vnto the Prophecie, is a distinct expression of the Bird or Fowle, in whose shape or bodily likenesse the Spirit was to descend and rest vpon him; and that was in the shape or bodily likenesse of a Doue. So then *Iohn* before our Sauours baptisme, had the Testimony of the Prophet, that the Spirit of the Lord would descend and rest vpon the man whom he then first knew onely by the name of *Iesus of Nazareth*, that is, of *Iesus* the Rod or Branch of *Iesse*. After our Sauours baptisme, he had this testimony or assurance of the Prophet, and his own Interpretation of it (when our Sauour first came vnto him) fully sealed and warranted by the euidence of his bodily senses, by the visible experiment of the holy Ghost, descending in the likenesse of a Doue, by the voyce which he heard from Heauen, *This is my beloued Sonne, in whom I am well pleased.*

Mem. 2  
Branch. 2.

56. That this Prophecie of *Isaias* hath speciall reference to the time of our Sauours baptisme, and to the Kingdome of heauen, which *Iohn* proclaimed, and into which his baptisme by water was as the doore or entrance; the very ceremonie or solemnity of mens admission vnto it doe testifie: and so doe the effects and fruites of the Spirits descending and resting vpon the Rod or Branch of *Iesse*, which fruits and effects are in the same Chapter at large described, and are of two sorts. The first sort concernes the Rod or Branch of *Iesse* himselfe, and these are set forth in the 11. Chap-



Part. 2.

ter of *Isaias*, vers. 3, 4, 5. The Spirit of the Lord (saith the Prophet) shall make him of quicke vnderstanding in the feare of the Lord, and he shall not iudge after the sight of his eyes, neither reprove after the hearing of his eares. But with righteousness shall he iudge the poore, and reprove with equitie, for the meeke of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loynes, and faithfulness the girdle of his reines. All these are heroicall endowments or qualifications for gouernment of so great a Kingdome, as the Prophet foretold this Rod of *Iesse* or Branch of *Dauid* was to erect. And of these qualifications here mentioned, the best gifts which the Lord bestowed on *Dauid*, on *Saul*, or *Salomon*, or vpon other Kings of *Iudah* at their anoyntments or inaugurations, were but shadowes or prefigurations. Now, the descending of the Spirit of God here fore-told by the Prophet, and resting vpon our Sauour, was his anoyntment and solemne inauguration or designement to his Kingdome. Not that he was instantly to enter into his Kingdome of glory, or take possession of his heauenly Inheritance, but for a time to expect such troubles and persecutions in the attainement of it, as his father *Dauid* had suffered betweene the time wherein *Samuel* had anoynted him King in his Father *Iesses* house at *Bethlem*, and the time wherein hee was publikely anoynted King, after *Sauls* death, in *Hebron*. That our Sauours anoyntment or designement to be King and Lord ouer Israel, doth beare date from the time that he was baptized by *Iohn* in *Iordane*, Saint *Peter* testifies, *Acts* 10. vers. 37, 38. That word you know,



know, which was published throughout all Iudea, and began from Galilee, after the baptisme which Iohn preached: how God anoynted Iesus of Nazareth with the holy Ghost and with power, who went about doing good and healing all that were oppressed of the diuell; for God was with him. The voice which at his anointment was heard from heauen, did plainely and openly declare him to be that sonne of David, of whom alone it was truely fulfilled, which David by his spirit of Prophecie had foretold, *That God should be vnto him a Father, and he should be vnto him a Sonne.* And vpon this declaration made at his baptisme, the diuell, vnto whom some scattered sound of it happely came, might collect that he was [*Dei Filius.*] The first memorable Act his Father David (after Samuel had anointed him) did vndertake, was his conflict with Goliath: and the first Act this Rod of Iesse, after his anoyntment vndertaketh, was his encounter with Satan in single combat. The other part of the fruites or concomitances of this our Sauours anoyntment by the holy Ghost, is described at large in the 11. Chapter of *Isaias*, vers. 6, 7, 8, 9. *The Wolfe also shall dwell with the Lambe, and the Leopard also shall lye downe with the Kid: and the Calfe and the young Lyon, and the fatling together, and a little Child shall leade them. And the Cow and the Beare shall feede, their young ones shall lye downe together: and the Lion shall eat straw like the Oxe. And the sucking Child shall play on the hole of the Aspe, and the weaned Child shal put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy Mountaine: for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* The exact fulfilling of this Prophecie

Mem. 2.  
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Part. 2. Propheſie in its literall ſenſe, that is, according to the ſtrict propriety of native or vnborrowed ſignification of words, [*credat Iudaus,*] let it bee expected by the vnbeleeuing Iew, whoſe too much credulity to the *letter* hath brought forth an absolute infidelity concerning the myſteries of his ſaluation. But whileſt he expects ſuch a league and amity betwixt the creatures heere mentioned, as the words literally import, he plainly declares himſelfe to be more cruell, more rancorous & vntamed, than the moſt rauinous beaſt, or moſt venemous creature heere mentioned. For, neither the ſweet inuitation of our Sauour, nor all the good deeds which he wrought amongſt this people whileſt he liued on earth, nor the puniſhing hand of God, which hath bin alwayes heavy vpon them ſince his death, hath to this day wrought ſuch a placable or reconcileable diſpoſition toward vs Gentiles, or toward their owne brethren which truſt in Chriſt, as they expect in the dayes of their Meſſias, ſhould be wrought in the Wolfe towards the Lambe, or in the Aſpe or Cockatrice towards the Child or ſucking Infant. We may take this amongſt others, as a ſure Argument of our Interest in the Womans Seede, in that this generation of Vipers or Serpents (as *Iohn Baptiſt* termes them) haue exerciſed the venemous enmitie of Serpents againſt all that haue professed the name of Chriſt ſince his death. But the greater their enmity is vnto the profeſſion of Chriſtianity, or the longer it hath continued, the more ſtrange and admirable will that reconciliation or agreement ſeeme, which the Euangelist records to haue ſalne out at the time of our Sauours baptiſme or anoyntment; not only



only betweene the Iew and the Gentile, but between the Pharisee and Publicane, betweene the Sadduce and the Roman Soldier, all of them communicating together in the solemnity or Sacrament of baptisme. For many of euery sort here mentioned, were baptized ~~in~~ *in Iordane*, confessing their sinnes. This sudden and vnexpected obedience of all sorts vnto the Summons of *Iohns* calling to repentance, and the strange alteration which followed vpon the sacrament of baptisme and the repentance which *Iohn* preached, aswell in the Iew as in the Gentile; is the mystery of the new Testament, which the Prophet fore-pictures in the Parable of the Wolfe agreeing with the Lamb, of the Leopards reconciliation with the Kid, and of the Lions neere familiaritie with the Oxe or Asse.

The Publicanes which before the preaching of baptisme and repentance by *Iohn*, were as rauinous as the euening Wolues, became as innocent as the Lambe. The soldiers likewise which had bin formerly as fierce and cruell as the Lyon, became as tame and gentle as the Oxe or Cow, and submitted their necks vnto the yoke of the Gospell. Such of the Phatisses likewise, as before their baptisme had beene as venemous as the Aspe or Cockatrice, did by the worthy receiuing of this baptisme, and the grace which God did giue them, become as mild and gentle, as the sucking Infant or weaned Child.

57. This I take to bee the true interpretation and natie meaning, though not of these words which he vseth, yet of the Prophet himselfe, and that which the holy Ghost did purposely intend to expresse in the fore-cited place. But may not the prediction, though

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Noah, and  
of *Iohn*  
Baptist.



Part. 2. | meere, or for the most part (as was obserued) parabolical, haue some speciall reference to the daies of *Noah*, wherein the like reconciliation of hostile & antipathizing natures, was literally and historically verifed and experienced? Yes doubtlesse, the signes of that old world, and the signes of the time wherein our Sauiour was baptized, doe as exactly resemble the one the other, as the shape or image of the face in the glasse doth the picture that produceth it, or the picture doth the liue body which it represents. And besides the power of God, which is able to effect all things without secondary causes or meanes subordinate, we cannot imagine any other cause or reason that should moue the Iew and Gentile, the Pharise & Publican to cōmunicate together in *Iohns* baptisme, beside that which moued the beasts of euery kind herementioned by the Prophet, and others beside them, to hold better consort in *Noahs* Arke, or at their entrance into it, than they had done whilest they enioyed their naturall liberty in the Fields and open ayre. The true reason of both these strange reconciliations & cōposals of these inbred foehoods, was that, which the great Philosopher tels vs will vnite the deadliest enemies, [*κοινὸς φόβος*] .i. *The sudden approach or ioynt apprehension of dread or danger alike common, and alike imminent to both.* Now the strange and vncouth dread of this vniuerfall deluge, could not choose but compell all the Land creatures to keepe the peace of nature before they entred *Noahs* Arke; to forbear the exercise of wonted hostility, whilest they were in it; and to entertaine a generall truce whilest the deluge lasted. But what feare or dread of danger alike imminent to all, could



could the Pharisee and Publican, the Sadduces and the Heathen Soldiers ioyntly apprehend, that might mooue them to like peace or consort during the time of Iohns baptisme, or before hee was to baptize our Sauour? The Prophet *Malachy*, to my apprehension, in the conclusion of his Prophecie, intimateth some great plague or curse ready to fall either vpon the whole world, or at least vpon the Land of Iewry; vnlesse it were preuented by such meanes as the flood might haue beene, or as the destruction of *Niniueh* in the dayes of *Ionas* was preuented; that is, by humiliation and true repentance. And this humiliation of the people, or turning to the Lord by true repentance, was to be wrought, as *Malachy* speaketh, by the Prophet *Eliah*, that is, as you heard before, by *Iohn* the Baptist. The Prophets words are these; *Behold, I will send you Eliah the Prophet, before the comming of the great and dreadfull day of the Lord. And he shall turne the heart of the Fathers vnto the children, and the heart of the children vnto the Fathers, lest I come and smite the earth with a curse. Malac. 4. vers. 5, 6.* The best interpretation of this place is made by the Angell Gabriel, *Luk. 1. vers. 16, 17. And many of the children of Israel shall he turne to the Lord their God. And hee shall goe before him in the Spirit and power of Elias, to turne the hearts of the Fathers to the children, and the disobedient to the wisdom of the Iust, to make ready a people prepared to the Lord.* Vnlesse some competent multitude had beene thus prepared to entertaine the Kingdome of grace, or the Gospell, or Christ Iesus the King in their hearts, his first comming had beene as dreadfull to the whole Land, as the vnworthy re-



Part. 2.

ceiuing of his body and blood was to the Corinthians, 1. Cor. 11. God in his wisdom (as some of the Fathers very well obserue) had so ordained, that the same Element by which the old world (besides *Noahs* Family) were destroyed, should bee consecrated as an especiall meanes for preservation of the new world. The baptisme of water which *Iohn* administred, was as a renouation or ratification of the promise which God had made to *Noah*: a visible signe, that G O D had freed the earth or Land of Iewry from that curse which *Malachy* speaks of, and was withall a visible pledge or sacrament of a new blessing. Whatsoeuer the curse or anger was, which hanged at this time ouer the peoples head, the Doue which descended vpon our Sauour at his baptisme, did bring to this generation a more expresse release from it, and a more soveraigne pardon for all their sinnes, than *Noahs* Doue did bring of *Noahs* and his families deliuerance from the curse of waters, or from the danger of the Floud, when she came with an Oliue branch in her mouth. Now, inasmuch as *Iohns* baptisme by water, was as the [*medius terminus*,] or as the way and passage betweene *Noahs* Arke, and that holy Catholike Church, which our Sauour Christ was now to erect, whereof *Noahs* Arke, as you heard before, was the expre type; it is no maruell if that which was literally fulfilled or verified in the dayes of *Noah*, were fulfilled according to its emblematicall importance or mysticall sense, in the dayes of *Iohn* or at his baptisme. The congruity betweene *Noahs* Arke, and the holy Catholike Church, or new Ierusalem which was now to descend from heauen, doth herein partly consist. First,

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not onely *Noah* and his Family, but the Beasts as well cleane as vncleane which entred into the Arke, were all preferued from bodily destruction: So, not onely the Off-spring of *Abraham*, (which was pre-figured by *Noahs* Family) nor such Profelytes onely of the Gentiles, as were made visible members of the Iewish Church, which answered in proportion to the cleane Beasts in *Noahs* Arke:) but euen the worst sort of the Gentiles, such as had most oppugned the Children of *Abraham* in their Religion, for they will be admitted into the Holy Catholique Church or mysticall body of Christ, shall be as vndoubtedly preferued both in body and soule from the curse of Hell-fire, as the vncleane Beasts which entred into *Noahs* Arke were from the curse of waters.

58. That the admission of the Heathens, which had been no Profelytes of the Iewish Church before, into the Catholique Church now erected by Christ, was prefigured by the vncleane beasts, is more than probable vnto vs from the Vision which Saint *Peter* saw, *Acts* 10. vers. 10, 11, 12, 13, 14, 15, 16. *Peter*, after his prayer, became very hungry, and would haue eaten: but while they made readie, he fell into a trance, and saw Heauen opened, and a certaine vessel descending vnto him, as it had beene a great sheete knit at the foure corners, and let downe to the earth: wherein were all manner of foure-footed beasts of the earth, and wilde beasts, and creeping things, and Fowles of the Ayre. And there came a voyce to him, Rise, *Peter*, kill, and eat. But *Peter* said, Not so, Lord, for I haue neuer eaten any thing that is common or vncleane. And the voyce spake vnto him againe the second time, What GOD

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vncleane  
beasts in  
*Noahs* Ark.



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at



at this time had sanctified vnto his people, in token that men or Nations before vncleane, were now capable of sanctification. The mystery included in this vision, was fulfilled in the baptisme with the Holy Ghost, and was prefigured by the admission as well of Publicans & Roman Souldiers, as of Pharises, Iewes, or Profelytes, vnto the Baptisme of Iohn. Now, S. Peters owne interpretation of this vision, will warrant our former Interpretation of the Prophet *Isay, cap. 11. vers. 6.* as also, of most other places in this Prophet, which, as you heard before, were to bee vnderstood, not according to the literall, plaine, and Grammaticall signification of the words, but according to their poetickall or emblematicall importance. Howbeit, when we affirme that the aforesaid Prophecie, *Isay 11. vers. 6.* was specially fulfilled, according to its poetickall, parabolickall, or emblematicall sense, we no way deny, that it might in part be verified or exemplified, according to the plaine, literall, or historicall signification of the words. Certainly it was so verified in our Sauour, whilest hee remained, after his Baptisme, in the Wildernesse. *And immediately (after his Baptisme) the Spirit driueth him into the Wildernesse. And hee was there in the Wildernesse fortie dayes tempted of Satan, and was with the wilde beasts, and the Angels ministred vnto him. Mark. 1. ver. 12, 13.* Wee doe not reade, that any wilde beast or noy-some creature (of which the Wildernesse had plenty) did eyther annoy our Sauour, or attempt any violence against him whilest hee was with them: Wee doe not reade, that Satan did euer tempt Him to encounter with a Lyon or a Beare, as his Father *David* had

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Branch 2.

One and the same portion of *Isaias* Prophecie, which had been only emblematically or parabolically fulfilled in such as came to *Iohns* Baptisme, was historically and literally fulfilled in our Sauour Christ, after his Baptisme, and in his Apostles after his glorification.



Part. 2. had done, or to tread on Serpents or Scorpions, to see whether they would sting him or no; because he saw by experience, that this Iesus of *Nazareth* had power ouer all these, and whatsoeuer other creature else that was at Satans command. Hee had seene that of the Psalmist, *Psalm. 91. vers. 13.* fulfilled in him: *Thou shalt tread vpon the Lyon and Adder, the young Lyon and the Dragon thou shalt trample under feete*: yet he hoped, our Saviours confidence in the authoritie and power, which hee exercised ouer wilde beasts and venomous creatures in the Wildernesse, might animate him to try another conclusion, which he thought had as faire and plausible premises in the Scriptures to inferre it: *Then the Deuill taketh him vp into the Holy Citie, and setteth him on a Pinnacle of the Temple; and saith vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, Hee shall giue his Angels charge concerning thee, and in their hands they shall beare thee vp, lest at any time thou dash thy foot against a stone* \*. Where was it written that the Angell should take charge of him, lest he should dash his foot against a stone? In the very same place (and in the words immediately going before) wherein it was said that he should *tread vpon the Lyon and the Adder, &c.* The Lyon, the Adder, and other noysome creatures would euer and anon bee in his way, whilest his way was in the Wildernesse: and to tread on them was no tempting of God. The Angels of God in this case were to protect him: but to cast himselfe head-long from the Pinnacles of the Temple, was no part of his way. The Prophet had fore-told no such miraculous protection of him or his followers. For him to haue tryed this

\* *Matth. 4.*  
*vers. 5, 6.*

con-



conclusion, had beene a tempting of God. This, and the like, were feates better befeeming *Simon Magus*, or others of Satans Schollers. For this reason, our Sauiour after his resurrection, bequeatheth no such power or authority vnto his Disciples: vnto whom notwithstanding he communicated the former power of treading vpon Serpents, of conuersing with wild beasts or venemous creatures in such manner, as the fore-cited place, *I say the 11. vers. 6 &c.* according to the plaine, literall, and natie signification of the words, importeth. *I beheld Satan* (saith our Sauiour) *as lightning fall from heauen. Behold, I giue vnto you power to tread on Serpents and Scorpions, and ouer all the power of the enemy: and nothing shall by any meanes hurt you. Luke 10. vers. 18, 19.* This Commission beeing first drawne about the time that this answere was returned vnto *Iohn* by our Sauiour, was more fully ratified vpon our Sauiours resurrection, and (as I take it) before that time not put in execution by his Apostles or Disciples. Thus much the literall meaning of Saint *Markes* words, chap. 16. v. 16, 17, 18. to my vnderstanding doth import *He that beleueth, and is baptized, shall be saued, but hee that beleueth not, shall be damned. And these signes shall follow them that beleeue, In my name shall they cast out Devils, they shall speake with new tongues, they shall take vp Serpents; and if they drinke any deadly thing, it shall not hurt them: they shall lay hands on the sicke, and they shall recouer.* He saith not, that they should leape downe from the Pinnacles of the Temple, or from the tops of high Towers, and not hurt themselves.

59. Again, I would not deny but that the fore-

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Mem. 2.  
Branch 2.



Part. 2.

\* Tacit. lib.  
2. Annal.

mentioned Propheſie, *Iſay* 40. 14. which was exactly fulfilled according to the literall Allegory or emblematicall ſenſe, might bee in part fulfilled according to the plaine, literall, and proper ſenſe; Not at the time of *Iohns* Baptiſme, but ſome yeeres before, yet after *Iohn* was of age and experience to obſerve the ſignes of the time, and their prognosticks. Amongſt other ſymptomes of that terrible Earth-quake which ouerthrew twelue famous Cities in Asia, about the ſixth or ſeuenth yeere of *Tiberius*, \* *Tacitus* relateth this for one, [*ſediſſe immenſos montes, viſa in arduo quæ plana fuerint.*] The Grammaticall ſenſe of his words, ſo farre as they reach, is ſo exactly paralell to the plaine literall ſenſe of *Iſaias* Propheſie, that I cannot Engliſh them better, than by borrowing the Engliſh tranſlation of the Prophet: The Logically extent of whole words, is farre more ample than the others hitherto relation. Some valleyes, according to *Tacitus*, were exalted, and ſome mighty Hills were brought low. The Prophet ſaith, Every Valley ſhall bee exalted, and every Mountaine and Hill ſhall be brought low. According to this Logically extent or vniuerſality, this Propheſie neither hath been, nor can bee fulfilled in its plaine, literall, and hitherto ſenſe. Howbeit, this and the like viſible wonders wrought by the hand of God, though anſwerable but in part to the plaine literall meaning of this Prophet, were true and exact emblems of that which the Prophet principally meant, and which the mouth of the Lord ſince hath ſpoken, *Whoſoever exalteth himſelfe, ſhall bee brought low, and euery one that humbleth himſelfe, ſhall be exalted.* *Luke* 14. verſ. 11. The exact accompliſhment



ment of this sentence, according to the utmost extent of its vniuersality, is not to be expected till the last Day. Howbeit, there was a true *Crisis* of it exhibited at the Baptisme of *John*, which was (as Saint *Luke* telleth vs) in the fifteenth yeere of *Tiberius*. From that time the Publicans and Sinners were aduanced, and the Children of *Abraham*, which gloried in their birth-right, debased. Poore Fishermen became Heads of the Tribes of Israel, greater men in the House of God, than *Moses* and *Aaron* had beene, whilest *Moses* successors, the chiefe Priests and Doctors of the Law, were insatuated, and became like salt without taste or sauour. Of this miraculous change, the fore-mentioned prodigies were (as wee said before) the types or emblemes. As Mineralists vsually find some homogeneous earth or metall neerer \* the Day, as they vse to speake, which directs them vnto the metall or treasure which they seeke: so, before the exact accomplishment of diuers Prophecies, God vsually giues his people a glimpse or hint by the signes of the time, by some reall euent or matter of fact, answerable in some measure to the plaine literall sense of the Prophet, but true emblemes or more immediate prognosticks withall, of greater mysteries approaching. That Earth-quake which happened in Iewry, whilest *Augustus Caesar* and *Anthony* tied their fortunes in that great and famous Sea-fight at *Actium*, was in part an accomplishment of the Prophet *Haggai* his literall meaning. chap. 2. vers. 6, 7. Yet once, it is a little while, and I will shake the Heauens, and the Earth and the Sea, and the dry Land. And I will shake all Nations, &c. This shaking of the Nations, and of the

*Mcm. 2.*  
*Branch 2.*

*Luke 3. 1.*

\* That is,  
the sur-  
face of the  
earth.



Part. 2. Earth at that time, was a sure prognosticke of that mystery which the Prophet in the Verses following fore-telleth, *to wit*, that the glory of the latter Temple should be greater than the glory of the former, and that the desire of all Nations, who was the glory of both Temples, the Prince of that peace which God had promised to giue in Ierusalem, was shortly to come. For about some twelue yeeres after, *Herod* erects the Temple a-new, and made it euen for externall pompe and ornament, more beautifull and glorious than *Salomons* Temple had beene; that the King of glory and Prince of peace, for whose entertainment (though vnwitting to *Herod*) it was erected, might come vnto it, and fill it with glory. And within eightene yeeres after *Herod* began this worke, Hee was presented in it, and acknowledged by *Simeon* to be the light of the Gentiles (one desired of all the Nations) and the glory of his people Israel.

60. The best Commentary vpon the late-cited passage of the Prophet *Haggai*, is a passage parallel vnto it in the Prophet *Malachy*: *I will shake all Nations, saith Haggai, chap. 2. vers. 7. and the desire of all Nations shall come. Who or what* this desire of all Nations should be, is not so expresly auouched by this Prophet, but that some good Christians of later yeeres haue questioned, whether this place were literally meant of Christs comming to the second Temple, or whether the glory with which *Haggai* fore-telleth, the House of God should be filled, were the glory of the *Sonne* of God *incarnate*. To preuent this captious Criticisme, or to satisfie the caull which carnall mindes might pretend for it; the Prophet *Malachy*

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Mem.2.  
Branch 2.

chy determines the quality of the Person, and the place vnto which he was to come. *Behold, I will send my messenger, and he shall prepare the way before mee; and the Lord, whom yee seeke, shall suddenly come to his Temple; euen the messenger of the Couenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. Mal. 3. 1.* But though his comming were to bee sudden, was it therefore to haue no certaine prognosticke? or was it sudden only vnto such as neglected the presages of peace, or other signes of the time foretold by the Prophet Haggai, v. 7. *I will shake all Nations, &c. And in this place will I giue peace, saith the Lord of Hosts. vers. 9.* There is no motion in this inferiour world, but tends to rest, and the more vehement the motion is, so it be not vnnaturall and destructive, the more pleasant is the rest which terminates it. This experiment in the course of nature, is the ground of the Prophetickall Embleme. That vusual shaking of Sea and Land, that extraordinary commotion of all Nations, mustred to that terrible Sea-fight betweene *Augustus Caesar* and *Anthony*, and to the rest of the Roman Ciuill warres a little before, was but a prognosticke preamble to that happy and vnspeakeable peace which the Prophet fore-told the Lord would giue in his Temple at Ierusalem. This was that peace of God which passeth humā vnderstanding, which was to be diffused throughout the Nations, when the Son of righteousness did arise, whose beames are cloathed with Saluation, as the Sun-beames are with light. Some glimpse or flashes of this glorious peace, which was to issue out of *Ierusalem*, (the vision and fountaine of peace) *Rome* had by reflex, as the moone at the full hath its light from



Part. 2.

the Sun. But as no man within that hemisphere where-  
in the Moone shines in her full strength, looketh after  
the Sunne that giues the light : so few or none, much  
delighted with the glory and splendour of *Rome*, be-  
ing then at full, did much looke after the Sunne of  
Righteousnesse, whose approach (though in an oppo-  
site Hemisphere) the generall peace proclaimed at  
*Rome* by the shutting of *Ianus* his Temple, did as cer-  
tainely prognosticate, as the day-starre doth the  
Sunnes arising. Of this vniuersall peace, that gene-  
rall tax mentioned by *Saint Luke*, chap. 2. ver. 1. was  
one speciall consequent. Now, this tax was first  
decreed by *Augustus* in *Spaine*, within three or foure  
yeeres after the battel of *Actium*. \* And for this reason  
it is, that the Church of *Spaine* did anciently begin  
their computation of yeeres, not from our Sauours  
birth, as wee doe, but from the date of *Augustus* his  
Decree for the vniuersall tax first enacted in *Spaine*,  
though not put in execution till our Sauours birth, a-  
bout some 26. yeeres after. So that of his birth, as  
well the earth-quake in *Iudaea*, as the generall wars and  
the vniuersall peace which ensued, were infallible pre-  
sages vnto all such as duely compared the Signes of  
the time with the Prophets prediction. Thus much  
of those particular Prophecies on which *Iohns* faith,  
before he receiued this answer from our Sauour,  
was grounded. Vnto which a little is to be added,  
concerning the peculiar signes of the time, which did  
accompany our Sauours baptisme.

\* Ob eam E-  
dicti pro-  
nuntiationē  
nonnulli Po-  
puli in Gal-  
lia & Ger-  
mania rebel-  
lauerunt,  
suspensq; E-  
dicto missi  
sunt ad illos  
domandos  
à Cesare  
Tiberius &  
Drusus; qui  
postquam

omnia pacassent, Romanoq; imperio subegissent, anno quadragesimo secundo sui imperij, quo anno  
Christus natus est, à Præfide Syria Cirino cæteroq; orbe Edictum Tarracona decretum executioni  
mandatum est, cuius computationem Hispania omnis, non à generali executione per vniuersum facta,  
sed à die decreti facti retinuit. Episcopus Geraldensis Paralipon. Hispan. lib. 10.



61. It was a perpetuall Law vnto the *Israelites*, that as euery seuenth day was a day of rest vnto themselves, so euery seuenth yeere should be a yeere of rest vnto the ground. It was not in that yeere to bee tilled. Now, at the end of euery seuenth yeere of Sabbaths or rest, that is, after 49. yeeres ended, they were to haue the yeere of *Iubile*. The yeere wherein *Iohn* began to baptize and performe his ministry, was the seuenth Sabbaticall yeere, a yeere most obseruable by the Law; but this Law concerning the yeeres of Sabbaths or of rest, as the moderne Iewes themselves confesse, was but slenderly or not at all obserued by their forefathers after their returne from *Babylon*. And for this sinne, amongst others, they haue had for a long time no Land of their owne wherein to obserue it. The time of the yeere wherein *Iohn* begun to enter vpon his office or ministry, as some \* Chronologers rightly gather, was in the beginning of *September*. In the beginning of which Moneth, as you may reade, *Leuitic. 23.* they were to obserue the feasts of Trumpets, by which Ceremony the other solemne feasts in the same moneth, as the feast of the Atonement, and the feast of Tabernacles were proclaimed. Whether the Iewes after their returne from Captiuitie, did obserue this solemnity, or neglect it, as they had done the yeeres of Sabbaths, I well know not, and much it skilleth not. It sufficeth vs to obserue, that the mystery fore-signified by the ceremony or solemnity which the Law commanded, was duely obserued and fulfilled by *Iohn*: for he in the beginning of this moneth, began to lift vp his voice like a Trumpet in the wildernesse, as the Herauld or Ambassadour of that God

Mem. 2  
Branch. 2.  
Of the  
signes of  
the time  
which did  
accompanie  
our Sauiours  
baptisme,

\* Functius  
Reusne-  
rns.



Part. 2.

\*Vide Isai.

58. 1, 2.

Mal. 3. v. 1.

God whom in all their solemne Feasts, especially in these of the seventh moneth, \* the Jewes did seeke, and whom they now might both haue seene and felt; vnlesse they had beene worse than blind, vnlesse they had winckt with their eyes, and wilfully bereft themselves of their senses. Now, to awake them out of this slumber, the same God whom they sought, being depriued of this his Herauld or Cryer by *Herods* cruelty, proclaimed himselfe, as you may reade in the fore-cited place, *Ioh. 7. 37.* to be that God or Fountaine of Life, whereto *Iohn* by his baptisme did direct them: *In the last day, that great day of the Feast,* (to wit, the Feast of Tabernacles, in which feast *Iohns* baptisme was most famous) *Iesus stood and cryed, saying, If any man thirst, let him come vnto me and drinke.* Our blessed Sauour in this Proclamation, acteth but that very part, which he had penned for himselfe: Hee had dictated it to the Prophet *Isaiah* as hee was the *Wisedome* and *Sonne* of *G O D*; by whose spirit the whole body of Scriptures was written, to whom all the Prophets and Euangelists were but Scribes or Amanuenses. He now vtereth and acteth it with the voice and gesture of man. But what date doth the penning and writing of it beare? God himselfe had thus inuited them, *Isay 55. vers. 1, 2.* *Ho euery one that thirsteth, come yee to the waters, and hee that hath no money: come ye, buy and eate, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently vnto me, and eate yee that which is good, and let your soule delight it selfe in fatnesse. Incline your eare, and come*

vnto



unto mee: heare, and your soule shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. But this Proclamation of our Saviour fell out after *Iohns* death, and was the last solemne invitation which he made vnto the Iewes at Ierusalem, of which by Gods assistance, hereafter. Another speciall signe of the time, by which *Iohns* faith was confirmed, is from the Circumstance of the time and place, wherein our Saviour was baptized by him.

62. I am not ignorant, that there hath beene an ancient tradition, especially in the Westerne Church, that our Saviour was baptized vpon the sixth of *Ianuary*, which wee call the *Epiphany* or the twelfth day. And the Church of *England*, not willing to dissent from the Romish Church, saue onely in matters of great consequence, or in points wherein that Church hath no shew of antiquity, retaineth in part the Liturgy or Service which that Church had appointed for that day. So you may find the second Lesson usually read in our Churches vpon that day, to bee the third Chapter of Saint *Lukes* Gospell, wherein the History of our Saviours baptisme is most expressly mentioned; and at the end of the History concerning our Saviours baptisme, the second Lesson appointed by our Church for that day, doth end. But in a part of the Liturgie to this day vsed in the Romish Church, to wit, in the Antheme appointed for that very day, it is in expresse termes auouched; [*Hodie à Ioanne in Iordane Christus baptizari voluit*;] This day our Saviour pleased to be baptized of Iohn in Iordane. Notwithstanding all this, *Iansenius* that reuerend Bishop of *Gant*, a most learned and ingenuous Interpreter of the

Mem. 2.  
Branch 2.

At what  
time of  
the yeere,  
or on what  
day our  
Saviour  
was bapti-  
zed.



Part. 2.

Naclan-  
tus in me-  
dulla  
Scripturæ.

four Euangelists, albeit hee dyed a member of the then visible Romish Church wherein hee liued, did not thinke himselfe bound to beleue either the practice or tradition of that Church, because in his iudgement it was not warantable by Scripture, specially if they tooke the words before cited in the strict and literall sense. For beeing so taken, it contradicts the words of Saint *Luke*, chap. 3. ver. 23. *And Iesus himselfe* (when he was baptized of *Iohn*) *began to be about thirty yeeres of age*: Or (as he reades) *was almost thirtie yeeres of age, when he began to enter vpon his function*: which beares date from the day of his baptisme. Now if he had bin baptized vpon the sixt of *January*, or the Epiphany, he must needs haue beene either 13. dayes about 30. yeeres old, or but 13. dayes about 29. Some Romanists, acknowledging our Sauour to haue bin baptized before hee was 30. yeeres of age compleat, account his age from his conception, in respect whereof, hee was almost thirty, when hee was but some few dayes about 29. yeeres old, if wee account his age from his Natiuity. Others would haue him baptized in the 31. yeere of his age, accounting his age from his Natiuity. For, suppose hee had beene baptized vpon the sixth of *January*, after thirty yeeres compleat, he might as truely be said to haue been then about thirtie yeeres, as if he had beene baptized some few dayes or weekes before he was thirtie. But the Greeke *ὡς*, when it signifies *about* this or that time, doth vsually signifie rather short then ouer. And for this reason *Iansenius*, although he poynt the Originall, as the followers of this last opinion doe, yet liketh much better of *Epiphanius* his opinion, who was

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an ancient Writer, and a professed Collector of ancient traditions or opinions; and hee referreth the day of our Sauours baptisme vnto the seuenth of *November*. So doth learned *Chemnitius* refer it to the feast of the *Encenia* or purification of the Temple. But some other Chronologers of reformed Churches, with more probability, referre the day of his baptisme vnto the tenth of *September*, which was the feast of the Atonement. Vpon this day the Angell appeared vnto *Zacharias*, whilst hee was burning Incense in the holy place, and foretold the birth and conception of *Iohn Baptist*.

63. The consonancy of many types and signes of the time with this opinion, is very great and very pleasant. But if I should relate them all, you would happely say, they are but coniecturall, because not grounded vpon testimony of Scripture. Many of them I must confesse, are neither expressly foretold by any Prophet, nor really fore-shaddowed or prefigured, for ought I knowe, by any reall euent or matter of fact, or by any solemnity commanded by the Law of *Moses*. Yet one euent there is which followed immediately vpon our Sauours baptisme, so expressly related by three Euangelists, that it doth necessarily argue some prefiguration or fore-shadowing in the Law or bookes of *Moses*: for so euery remarkable euent or action which concernes our Sauour Christ was fore-shaddowed. The euent wherof now I speake, was his leading into the Wildernes by the Spirit to be tempted by the Diuell. So saith Saint *Marke* expressly (what the others intimate.) *And immediately the Spirit driueth him into the Wilderneſſe. Marke 1. 12.*

T 2

Now,

Mem.2.  
Branch. 2.

The Ceremony concerning the scape-Goat and other solemnities vsed in the Feast of the Atonement, mystically fulfilled in our Sauour vpon the day of his baptisme.



Part. 2. Now the end of his going or being led thither (though few Interpreters haue obserued it) was, to fulfill the mystery fore-signified by the Scape-goate, which vpon the day of Atonement, as we reade, *Leuit. 16. 21.* *was to be led by the hand of a fit man into the Wildernesse, after Aaron or his Successour the high-Priest had layde his hands vpon his head, and confessed ouer him all the Iniquities of Israel, and all the transgressions, and all their sinnes, putting them (as the Text saith,) vpon the head of the Goate.* Now, as it is euident out of Scripture, that our Sauour Christ was crucified at the time, that the Paschall Lambe was killed; to the end the World might take notice, that hee was the Lambe of GOD, whose sacrifice the Paschall Lambe did prefigure; so by a certaine Analogie of faith, wee may rightly gather that our Sauour was led into the Wildernesse by the Spirit, vpon the same day, that the scape-Goat was by the prescript of *Moses* Law to be led thither; to the end that *Iohn*, and such as were present, might belecue and acknowledge, that the mystery fore-shadowed by the legall ceremony of the scape-Goate, was fulfilled in this Iesus of *Nazareth*, whom they had seene and known baptized of *Iohn*. Wherefore, in as much as it is euident out of Scripture, that the scape Goate was to bee led into the Wildernesse vpon the *Feast-day of the Atonement*, and inasmuch as our Sauour was led into the Wildernesse, immediately after he was baptized; the conclusion will directly follow, that our Sauour was baptized vpon the Feast of the Atonement, which was the tenth of September. So that *Iohn*, by this account, was a quarter of a yeere aboue thirty, and declining towards the wane, and our  
Sau-



Sauour growing vp into his full age, beeing a quarter vnder thirty, when hee was baptized of *Iohn*. The end of our Sauours going into the Wildernesse, was (as you heard before) to bee tempted of the Diuell; and amongst other meanes, to be tempted especially by fasting. This temptation doubtlesse did not befall him for his owne sake, but that hee might fully expiate the finnes committed by the Israelites in the Wildernesse, from whose curse their posterity was not acquitted, vntill hee which was prefigured by the Scape-Goate, had really and bodily vndergone the burthen of it, as the Scape-Goate in shadow or ceremony onely had done. One speciall end of his going vpon this day into the Wildernesse, was, to carry thither the finnes of all that came vnto *Iohns* baptisme. For, as many as were baptized by *Iohn*, confessed their finnes. And if *Iohn* did not, no question but He, who was to accomplish as well that which was fore-shadowed by *Aaron*, as by the Scape-Goate, did put all the finnes, which had beene confessed to *Iohn*, or to God in *Iohns* presence, vpon himselfe, as *Aaron* did put all the iniquities of the Children of Israel, and all their transgressions (beeing first confessed) vpon the head of the Goate, before hee sent him into the Wildernesse. *Leuit. 16. vers. 21.* Where wee are by the way to note, that this people did alwayes with their owne finnes solemnely confesse the finnes of their fore-fathers. The especiall finnes which the Israelites had committed in the Wildernesse, were their tempting of God, saying, *Is the Lord amongst vs or no?* and their rebellious murmuring against God, and his seruant *Moses*, in their griuance of hunger and thirst, or

Mem. 2.  
Branch. 2.



Part. 2. in their intemperate longings after their Egyptian dyet. For this sinne they were stung with fiery Serpents; the reliques or Off-springs of their first Parents curse, whom the old Serpent had seduced and made subiect to annoyance by the venemous Creatures. And this sinne was remarkably and fully expiated by our Sauours fasting forty dayes and forty nights in the Wildernesse, and by his vanquishing the Tempter himselfe the olde Serpent in this temptation (as we say) at his owne weapon. For at this time hee escaped the malice of the Deuill; the powers of darknesse had no power ouer him. And this was prefigured by the Scape-Goate, which beeing led into the Wildernesse, was to be let goe by the man that led him.

64. Probable it is, that *John Baptist* from his obseruance, how exactly our Sauour had fulfilled the type of the Scape-Goate, did (vpon his returne from the Wildernesse) pre-collect or prognosticate, that hee should as exactly fulfill the type or mystery of the Paschall Lambe, and hence proclaimes him to be that Lambe of God which was to take away the sinnes of the World, more than three yeeres before our Sauours Apostles or Disciples did know the meaning of this mystery, or the congruitie betweene the shaddow and the body. It is remarkeably said by our Apostle, *That our Sauour is the body whereof legall ceremonies were the shaddowes.* But you must vnderstand a body so heterogeneall and compleat, that no one or few legall ceremonies could perfectly fore-shaddow it. But as the Ceremonies were many and almost infinite; so euery one did fore-shaddow some part or piece of this



this compleat body ; no remarkable part of it , *that is* , no speciall euent or action which concerned our Sauour Christ, but was fore-shaddowed by some or other legall ceremony. As his leading into the Wildernesse vpon the day of the Atonement, was fore-shaddowed by the Ceremony of the Scape-Goate ; so his Baptisme vpon the same day , was as expressly fore-shaddowed or prefigured , as any euent concerning him, cyther was or could be , by the Legall Ceremony, which *Aaron* , or his Successour the High-Priest, were to obserue vpon the same day, *to wit*, vpon the Feast of the Atonement : *And Aaron shall come into the Tabernacle of the Congregation, and shall put off the Linnen garments which hee put on, when hee went into the holy place, and shall leaue them there. And hee shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt Offring, and the burnt Offring of the people, and make an Atonement for himselfe, and for the people. Leuit. 16. ver. 23, 24.* *Aaron* was to wash his body in the holy place , as standing in neede of Legall sanctification from it : So vnable was hee to sanctifie himselfe or it. Our Sauours body was washed in Iordan, and by his bodily presence sanctified both the water and the place, yea Heauen it selfe, or that heavenly Mansion, whereof the Aaronical holy place was but a shaddow, was now purified by our Sauours Baptisme, as it was afterwards to be cleansed and sanctified by his blood. Betweene the circumstance of the time when, and the circumstance of the place wherein our Sauour was baptized, the confort is sweet.

65. Our Sauour was baptized by *Iohn* at Bethabera

Mem. 2.  
Branch 2.



Part. 2. bera beyond Iordane, as is euident from Saint *Iohn* the Euangelist, Chap. 1. vers. 28. This was the place (as the name imports) where the Israelites vnder the conduct of *Ioshua* or *Iesus* the sonne of *Nun*, first entered into the Land of *Canaan*, the Land of their promised rest. And in token that this was the Land which God had promised vnto *Abraham*, and that this was the time and place wherein God did tender performance of his promise vnto *Abraham* and his seede, so farre as it concerned the blessing or Inheritance temporall; the Riuer of Iordane in that very season wherein it was accustomed to ouer-flow his bancks, did diuide it selfe, and retract the streame, to giue the seede of *Abraham* as safe and dry a passage into the Land of *Canaan*, as the Red sea had giuen them out of *Ægypt*. The reason why *Iesus* the Sonne of God would bee baptized at this place, rather then at any other, and the reason why the heavens did open ouer him being in this place baptized, was to shew, that Hee was the *Iesus* which was to conduct them into their rest indeed, into that Land, wherof the Land of *Canaan* was but the Mappe; that he was the man in whom Gods promise vnto *Abraham* performed in part by *Iesus* the sonne of *Nun*, was to be finally accomplished. The opening of the heavens, and the emission of that voice from Gods presence, *This is my beloued Sonne, in whom I am well pleased*, was a full and satisfactory answere vnto all the prayers which the high-Priests did annually make, when they went into the most holy place. But in what sort *Iesus* the sonne of *Nun*, or that other *Iesus* the sonne of *Iosedech* did fore-shaddow the Son of God, will come into more particular consideration in



in a fitter place. Thus far of the Prophecies on which *Iohn Baptists* beliefe or warrant for baptizing was grounded, and of the signes of the time expounding the meaning of these Prophecies vnto him, or his attentive Auditors before his imprisonment.

Mem. 2.  
Branch 3.

*The third Branch of the second Member. The consonancy betweene those Scriptures whereunto our Sauiour in this answer referreth Iohn, and the former Prophecies on which Iohns faith was grounded, with the congruity of time and other circumstances or occurrences, which unfold their meaning.*

**I***sdem* *alimur ex quibus constituimur*: As euery thing's first breeding or beginning hath beene, such commonly is the manner of its nourishment or feeding. Bodies or creatures meerely vegetable, as Trees, Plants, Herbes, Corne, Grasse, and the like, seeke after no other nutriment than the iuyce or moysture of the fatned earth, with which kinde of nutriment Creatures indued with sense cannot thriue or prosper. The meanest food that can giue satisfaction to the meanest of them, is vegetable, as Grasse, Corne, Herbes, or other fruits of the Fields or Trees. Some kinde of creatures indued with sense there be, which must bee nourished with others of the same, but of inferiour kinde. As

§.66.



Part. 2. the Lyon will not feed on straw with the Oxe or Asse, but feedeth on these and other like Creatures consisting of flesh and blood, as these doe on vegetables. So that there bee almost as many severall sorts of nutriment or feeding, as there bee severall or distinct kindes of creatures nourished and fed. And not so onely, but even creatures of the same kinde haue their variety of nutriment. Though all receiue their nutriment from the fatnesse of the earth, yet is not euery vegetable alike content with euery soyle.

*Hic segetes, illic veniunt felicius vna.*

Some soyles yeeld plentifull nutriment to Vines or Plants, but are not so kinde Nurses vnto Corne or Herbes. Some kinde of mould is good for Corne, not altogether so good for Grasse. And in the same mould wherein Rie or Oates grow vp and prosper, Wheate or Barly thriue not so well. Now, albeit God allowed greater variety of food or nourishment to mankinde, than to all other kindes of Creatures besides; (for most creatures vegetable, or such as feed on vegetables, are giuen by expresse Charter vnto man for food :) yet wee see by experience, that some men either by peculiar constitution of body, or by long accustomeding themselues vnto some special kind of food, are more delighted & like better with that, than with any other. And albeit a man by ill dyet, whereunto hee hath beene long accustomed, shall contract any disease or distemperature; yet a skilfull Phyfician will be as careful to giue some contentment vnto custome, as to correct the present distemper. The vse or end of all nutriment, in what body soeuer, is to continue life and health, and to augment strength. And our severall



rall refectiōs should bee as so many severall inuitati-  
ons or entertainements of the soule or spirit of life,  
that it would be pleased to reside where now it doth,  
vntill God prouide it of a better residence. Now, as  
euery vegetable or sensitiue body liueth by its soule,  
so the reasonable soule of man liueth by faith. The  
first originall or seed of faith, is the Word of God.  
The onely nutriment of faith, or of the soule which  
seekes to liue by faith, is experiment or obseruation  
of euent, whether in our selues or without vs, answe-  
rable to the Word of God, from which faith had its  
first seeds or beginning. Againe, as euery man is most  
bound to obserue those rules of Scripture, which most  
concerne himselfe or his profession: so those experi-  
ences or tastes of Gods blessings which sute best with  
his peculiar kinde of life, yeeld best nutriment vnto  
faith once begotten. Euery mans growth in faith is  
then most firme and solid, when it proceedeth from a  
perfect growth in those Scriptures from which it took  
first roote, and from whose experienced truth it was  
formerly nourished and increased.

67. Seeing then *Iohns* faith in Iesus of *Nazareth*, as  
in the *Messias* then reuealed, did spring from Gods  
Word vttered by *Isaias* the Prophet, as from its first  
root, and had been nourished by sensible experiments  
and manifest signes of the time, answerable to the Pro-  
phet *Isaias* predictions concerning *Iohns* office: for  
this reason it is, that our Sauour, who best knew  
what answere would be most fitting and most satis-  
factory to *Iohns* demand, returneth him no other an-  
swere than you often haue heard read vnto you; *The*  
*blinde receiue their sight, the halt goe, &c.* The summe



Part. 2.

of the answer is a brief rehearfall of the various miracles which our Sauour had lately wrought and continued to worke, when *Iohns* Disciples came vnto him. Now, all the miracles here recited, are but so many sensible experiments of those predictions, wherein *Iohns* faith concerning the discharge of his office was first grounded; experiments of the very selfesame kinde, by which his former faith had been nourished and confirmed. Such experiments they are as could not but strengthen his faith, although it had beene weakned by doubt or distrust: experiments in themselves able to reuiue his faith, although it had bin more than halfe stifeled by despaire.

68. The speciall places of the Prophet *Isay*, by which *Iohn* was directed in the execution of his office of preaching Repentance or baptizing, and whereon his faith or beliefe of the Messias which was to come was grounded, haue beene alledged and expounded to you before. They were for the most part such as did fore-tell strange wonders to bee wrought in the desert, as the *bursting out of waters* in dry places, turning of Valleyes into Mountaines, *planting of the Wildernesse with pleasant Trees*. All which predictions were onely or especially to be fulfilled in their allegoricall or parabolicall sense, *that is*, in the strange alterations of mens affections and dispositions, which did follow vpon *Iohns* Baptisme, yet not wrought by *Iohn*, but by him that came after him, which was to baptize with the Holy Ghost and with fire. *Iohn*, before his imprisonment, had seene good fruits of his Baptisme and preaching of Repentance, hee had seene the holy Ghost likewise descend in miraculous manner vpon

our



our Sauour, whereby he knew him to be the *Anoynted* of the Lord, and that righteous Branch of *Dauid*, which was to accomplish whatsoeuer the Prophet *Isay*, or *Iohn* out of him, had foretold. But as for miracles, *Iohn* himselfe wrought none before his imprisonment, nor had he seen or heard our Sauour work any. As indeed hee did worke no miracles, besides the turning of water into wine at the marriage feast at *Cana* in *Galilee*, which (as Saint *Iohn* the Euangelist telleth vs) was the beginning of miracles, or as a prooffe or assay of his ability to worke miracles when his houre was come; which was not, till *Iohn* was imprisoned. But immediately after *Herod* had imprisoned *Iohn*, our Sauour left *Iudaea* and went into *Galilee*; where, by Gods appointment, the Kingdome of heauen, whose approach *Iohn* at his bapisme had foretold, was to bee proclaimed and established. The matter of fact, to wit, his going into *Galilee* vpon *Iohns* imprisonment, is expressely related by Saint *Iohn*, cap. 4. vers. 1, 2, 3. *When therefore the Lord knew how the Pharises had heard, that Iesus made and baptized more Disciples than Iohn, (though Iesus himselfe baptized not, but his Disciples) he left Iudaea, and departed againe into Galilee: not so much for feare of the Iewes, as to accomplish that, for which he was sent into the world. The end of his going into Galilee at this time, after Iohn had performed his office of baptizing, and was now to decrease, is more expressely noted by Saint Matthew, chap. 4. vers. 11, 12, 13, 14, 15, 16. Then the Diuell leaueth him, and behold, Angels came and ministred unto him. Now when Iesus had heard, that Iohn was cast into prison, hee departed into Galilee. And*

Mem. 2.  
Branch. 3.



Part. 2.

*leaving Nazareth, hee came and dwelt in Capernaum, which is upon the Sea-coast, in the borders of Zabulon and Naphtaly: That it might be fulfilled, which was spoken by Isaiahs the Prophet, saying, The Land of Zabulon, and the Land of Naphtaly, by the way of the Sea beyond Iordane, Galilee of the Gentiles: The people which sate in darknesse, saw great light, and to them which sate in the Region and shadow of death, light is sprung up. In particular to shew you the whole manner how this Prophecie was fulfilled by our Sauours going out of Iudaea into Galilee, by his leaving Nazareth, and repairing to Capernaum, would require a longer discourse than is fitting for the Pulpit. Some touch of it, perhaps I shall giue you in the conclusion of our Sauours answer to Iohn, as it concernes the first place of Isay, whereto he referreth him. That which I would now haue you to obserue out of the Euangelist Saint Matthew, is this: First, that this Prophecie was fulfilled in our Sauours promulgation of the Gospell in those places. Secondly, albeit our Sauour was anoynted King of Iudah, and inaugurated to the Kingdome of heauen at his baptism; yet hee did not take actuall possession of his Kingdome, or giue Lawes vnto his subiects, he did not fully exercise his Regall authority ouer Satan and the vncleane spirits his angels, nor establish the Kingdome of Grace by signes or wonders, vntill the time of Iohns imprisonment. Thus much is euident from the words of Saint Matthew, Chap. 4. vers. 17. From that time (to wit, from Iohns imprisonment) Iesus began to preach, & to say, Repent, for the Kingdome of Heauen is at hand. From the same time he did choose his twelue Apostles, and gaue*



gaue Authority to them and to the seuentie Disciples to preach the Kingdome, to heale all manner of diseases, and to deliuer the people from the tyranny of Satan. From the same time our Sauour began to make that excellent Sermon vpon the Mount, whereof you may reade, *Matth. 5, & 6.* which is the fundamentall Charter, by which the Kingdome of Heauen heere on earth is established. Now, albeit *Iohn* did worke no miracles himsele, nor had seene our Sauour worke any before his imprisonment; yet hee had ingaged his credit and reputation with the people, (who tooke him for no lesse than a Prophet,) that Iesus of *Nazareth*, whom he baptized in *Iordane*, should worke such miracles as *Isaias* the Prophet had foretold the *Rod* or Branch of *Iesse* should worke; and accomplish all, which the said Prophet had foretold should ensue vpon the voice crying in the wilderness. That *Iohn* had thus far ingaged himsele for winning reputation to his Lord and Master, is euident from the fruites or effects of this his ingagement, manifested in the people. *Iohn 10. v. 39, 40, 41, 42.* After our Sauour had escaped out of the hands of the Iewes, hee went away againe beyond *Iordane*, into the place where *Iohn* at first baptized, and there hee abode. And many resorted vnto him, and said; *Iohn* did no miracle, but all things that *Iohn* spake of this man, were true. And many beleued on him there. Now, albeit *Iohn*, after hee had seene the holy Ghost descend vpon our Sauour, did neuer doubt whether he was the promised Messias or no: yet what greater comfort or satisfaction could *Iohn* receiue being now imprisoned, than to haue an acquittance from his former Ingagement for our Sauiour,

Mem.2.  
Branch 3.



Part. 2. uiour, sealed by such visible and sensible euent as are heere related, and solemnly acknowledged and deliuered by him for whom *Iohn* stood ingaged, who had fully discharged whatsoeuer *Iohn* had promised on his behalfe? That this answer of our Sauour did really discharge *Iohn* of his former ingagement, and fully acquit him from all suspition of collusion or compact with *Iesus* of *Nazareth*, whom he baptized, and proclaimed to be the Messias; might easily haue appeared to the most malicious Iewe then liuing, that would but haue compared the miracles heere related, with the predictions of the Prophet *Isay*, laying both of them to heart, and weighing them with the circumstances of the seuerall times. The testimonies are two. The first prediction of the Prophet *Isay*, whereto our Sauour in this answer referreth *Iohn*, and all such as should seeke satisfaction from him, is, *Isay* 35. but especially, vers. 3, 4, 5, 6, 7. *Strengthen yee the weake hands, and confirme the feeble knees. Say to them that are of a fearefull heart, Bee strong, feare not: behold, your God will come with vengeance, euen God with a recompence, he will come and saue you. Then the eyes of the blind shall be opened, and the eares of the deafe shall bee unstopped. Then shall the lame man leape as an Hart, and the tongue of the dumbe shall sing: for in the Wildernesse shall waters breake out, and streames in the desert. And the parched ground shall become a poole, and the thirstie Land springs of water: in the habitation of dragons, where each lay, shall bee grasse, with reedes and rushes.*

69. The Testimonies before cited out of *Isay*, albeit they were abundantly sufficient to beget faith in  
*Iohn*



*Iohn* himfelfe, and others that did vnpartially confider and compare them with the fignes of the time and other circumftances, of which you haue heard: yet were they not fo apt or effectually to conuince the froward and partiall hearers, as this laft cited Testimony was, and is. Againft the former places, and the expositions which *Iohn* made of them to himfelfe and to his Difciples, pride & malice or fretting iealoufie might haue made thefe or the like exceptions, plausible enough to discontented minds, or to men poffeffed with a preiudicate opiniõ either of *Iohn*, or of *Iefus* of *Nazareth*, whom *Iohn* proclaimed for the *Meffias*. Thus might fuch men as I now fpake of, haue obie-  
 "cted. It is true which *Iohn* alledgeth for his Com-  
 "miffion out of *Ifay*, That there fhall a voice be heard  
 "crying in the wilderneffe, to prepare the wayes of  
 "the *Meffias* whom wee expect; that the Lord will  
 "worke ftrange wonders in the defart, vpon the *Mef-*  
 "fias his declaration vnto *Israel*. But, who fhall af-  
 "fure vs, that this *Iohn* is to be the Cryer or Herald,  
 "which *Ifay* fore-told fhould vsher the *Meffias* into  
 "his Kingdome; or that this *Iefus* whom he proclai-  
 "meth, fhould bee the Branch of *Ieffe*, the Sonne of  
 "David, and that *Chrift* or *Anoynted* of the L O R D,  
 "whom wee expect? The Prophet doth not fo  
 "plainely describe the voyce of one crying in the  
 "wilderneffe, either by name, by parentage, or by dwel-  
 "ling; but that it is poffible for fome other man to  
 "come after *Iohn*, which may haue better right to  
 "that Office, which hee takes vpon him, than, for  
 "ought that yet appeares, he hath. It is no miracle for a  
 "man of better note than *Iohn* is, to pretend or coun-

Mem. 2.  
Branch 3.



Part. 2.

"terfet such reuelations or expositions of the Pro-  
 "phets, as hee maketh shew of: for as yet hee hath  
 "giuen vs no reall prooffe of his extraordinary cal-  
 "ling, by any euident miracle or vndoubted wonder;  
 "& without some apparent miracle, his testimony of  
 "himselfe or of Iesus of *Nazareth* is not concludent.  
 Nor do we in thus saying, any way question the truth  
 of *Isaiah's* predictions; but onely whether this *man*  
 which takes vpon him to be a Cryer in the wilderness,  
 be the very man whom *Isay* meant in the Prophecie  
 alledged by *Iohn*, or no. What if many of such as re-  
 paired to this *Iohn* in the wilderness, haue, vpon his bap-  
 tisme & the doctrine of repentance which he taught,  
 become new men, nothing like to the men they had  
 beene? What if some of them, beeing before more  
 barren than the Bramble, haue since his baptism shew-  
 ed themselues more fruitfull then the Fig-tree or  
 the Oliue? What if others, of men more rauinous  
 then Wolues, haue become as moderate in their de-  
 sires, and as harmlesse in their actions as the silly  
 Lambe? What if others, heeretofore as fierce and  
 cruell as the Leopard and the Lyon, are now become  
 (to most mens seeming) as tame and gentle as the Oxe,  
 the Asse, or other like domesticke creature? What if  
 thers, heeretofore noted to bee as venomous as the  
 Aspe or Cockatrice, haue now gotten an opinion in  
 the world (since they were disciplined by *Iohn*) for  
 being as mild and placable, as the sucking Infant or  
 the new weaned child? Yet who knows whether this  
 seeming Sanctity or change of minde may not bee  
 counterfetted or pretended only? or whether these  
 men may not within short space returne againe vnto  
 their



their former temper, and appeare in their in-bred naturall likenesse?

Mem.2.  
Branch 3.

70. These and the like exceptions might malice, pride, enuious iealousie, or preiudicate opinions haue made, with some colour of probability, vnto men offended with *Iohn Baptists* person; specially, if they had made them immediately after hee began to baptize. And it would haue beene an hard taske for *Iohn* to haue refuted the obiections, or conuincd the Obiectors, out of the testimonies of the Prophet *Isay* before cited. But now that pride and malice it selfe might see the blinde restored vnto their perfect sight, the Lame vnto their right vse of limbes; now, that men (happely) heretofore offended with *Iohn Baptists* person or our Sauours, might perfectly know, such as they had formerly knowne to be altogether truely deafe, to be as well able to heare as to bee heard: in that they might heare such as were perfectly dumbe, to speake distinctly; in that they might see late nasty and lothsome Leapers become as cleane and comely of body as themselves: nor pride, nor malice it selfe (so they would suffer themselves to be thoroughly informed in these matters of fact) could moue any question whether these and the like were the very men or no, whom *Isay* the Prophet meant in the Prophecie last cited *Chap. 35*. And being once truely informed in matters of fact, to wit, [that these miracles were truely wrought, and wrought by that Iesus of *Nazareth*, whom *Iohn* proclaimed to be the Messias,] they could not question whether the same God, which had sent *Isaias* the Prophet to foretell these strange wonders, had not also sent this Iesus of *Nazareth* to accomplish



Part. 2.

complish *that* in deed and truth, which *Isaias* had foretold, and which was in part fore-shaddowed in the dayes of *Ezechiah* and the Prophet *Isay*. For, albeit the malicious Pharises or other Iewes, whom God had giuen ouer to a reprobate sence, might haue calumniated our Sauour, as if he had wrought these miracles heere mentioned, by the power of Satan, as they said sometimes that he did cast out Diuels by the power of *Beelzebub* Prince of Diuels; yet could not *calumnie*, nor *malice* it selfe, entertaine a suspicious thought, that the Prophet *Isay* should foretell the working of these miracles by the spirit of lyes or of Satan. For *Isaias* plainly affirmeth, that their God should bring this saluation which hee promiseth. Of which saluation the miracles wrought in my Text, are the vndoubted pledges, or rather the first beginnings. So it is said, \* *Then the eyes of the blind shall bee opened.* This word [*Then*] presupposeth a time *when* those miracles should be wrought: and this *time* was, *when* God should come to saue his people. God did often saue his people: But it is one thing for God to saue his people, and another, *that* God should come to saue his people. It is one thing that God should come to saue his people, another, that God the *Auenger*, that God the *Recompencer* or *Rewarder*, [*their God* in speciall,] should come to saue them. Yet are all these branches emphatically contained in the literall sence or Grammaticall construction of the former words: *Behold, your God will come with vengeance, euen God with a Recompence, he will come and saue you. Isay 35. vers. 4.* This argueth a speciall manner, and an extraordinary measure of Saluation. In brieft, the summe or extract of the

\* Isa. 35. 5.



the whole Chapter is this. The miraculous alterations in the Wildernesse, *as of waters breaking out, &c.* mentioned in the beginning of this Chapter, (elsewhere so often inculcated by the Prophet, and fulfilled vpon *Iohns* Baptisme,) were sure prognosticks or presages of *Gods* comming to saue *his people*: and the particular miracles fore-told, *vers. 4.* & now wrought by our Sauour, were infallible signes or demonstrations from the effect, that the Lord, whose wayes the Cryer in the Wildernesse was sent to prepare (that very God of whom *Isaias* heere speakes) was come in person to saue his people. And it is probable, that *Iohns* Question, *Art thou hee that should come, &c?* had peculiar reference vnto this place; at least, our Sauours referring Him to this place, would giue him full satisfaction that hee was to expect no other to come.

71. Besides the euident fulfilling of this Prophecie, beyond the vtmost extent of its plaine Grammaticall sense; the signes and circumstances of the time would much auaille *Iohn*, or others then better acquainted with the Histories or customes of the Iewish Nations, than now wee are. Concerning the circumstances of the times wherein *Isaias* vttered this Prophecie, thus much in generall is vndoubtedly true. The Reuelation or Prophecie was first conceyued or vttered by *Isaias*, at that very time, wherein *Sennacherib King of Assyria* had layde the Land of Iudah waste, and put Ierusalem vnto that great distresse, whereof you may reade 36. Chapter of this Prophecie, as also in the eighteenth and nineteenth of the second Booke of *Kings*: Which desolation and distresse,



Part. 2. stresse, as also the deliuerance from it, the same Prophet *Isaias* had fore-told, as you may read *Isa.* 8, 9, and 10. Chapters, and the latter part of the seuenth chapter. The History of *Sennacheribs* attempt against Ierusalem, with his mighty ouer-throw, and of *Ezechias* sicknesse and recouery, are inserted at large between the 35. and 40. Chapters of this Prophet, not through negligence of the Collectors or Compilers of these sacred Volumes, but by the speciall direction of the holy Spirit, to the end, that the Reader might compare the historicall euent with the Propheticall predictions, and their Euangelical accomplishments with the historicall euent or portendments. That these Prophecies of *Isaias* in particular, although literally and historically verified in the dayes of *Hezekiah*, did in the opinion of the ancient Iewes portend or prefigure some greater mysteries to be accomplished in latter ages, wee need no further Testimony than that of the Sonne of *Sirach*. chap. 48. vers. 21, 22, 23, 24, 25. *Hee smote the Hoast of the Assyrians, and his Angell destroyed them. For Ezechias had done the thing that pleased the LORD, and was strong in the wayes of Dauid his Father, as Isay the Prophet, who was great and faithfull in his vision, had commanded him. In his time the Sunne went backward, and hee lengthned the Kings life. Hee saw by an excellent spirit, what should come to passe at last, and hee comforted them that mourned in Sion. He shewed what should come to passe for euer, and secret things or euer they came.*

Of the  
signe gi-  
uen to  
*Hezekias*  
for his de-  
liuerance  
from the  
Assyrian;  
and what  
the signes  
or circum-  
stances of  
those  
times did  
fore-shad-  
ow.

71. That blasphemous message, which *Sennacherib* sent to *Hezekiah* by *Rabshakeh* his Generall, hapned in the beginning of the seuenth Sabbaticall yeere: and

*Heze-*



*Hezekiah* and his peoples deliuerance (by *Sennacheribs* ouer-throw) was accomplished in the yeere following, which was the yeere of Iubile. Thus much the literall sence and meaning of the Signe which the Prophet *Isay* gaue to *Hezekiah*, doth (to my apprehension) directly import. *Isay* 37. vers. 30. *This shall bee a signe vnto thee, Ye shall eat this yeere such as groweth of it selfe;* (this was the expresse Law of the Sabbaticall or seuenth yeere, as you may reade, *Leuit.* 25. vers. 3, 4, 5, 6.) *and the second yeere that which springeth of the same.* This is the expresse Law of the yeere of Iubile, which did alwayes immediately follow the seuenth Sabbaticall yeere, as you may reade, *Leuit.* 25. vers. 11, 12. *A Iubile shall that fiftieth yeere be vnto you: yee shall not sow, neyther reape that which groweth of it selfe in it, nor gather the Grapes in it of thy Vineyard. For it is the Iubile, it shall bee holy vnto you: yee shall eat the increase thereof out of the field.* How well or ill, this people at other times did practise this precept, whilst they liued vnder Kings which were of the Race of *Dauid*, I now inquire not. The Lord at this time had inforced them to make a vertue of necessitie, and to rely meereley vpon his extraordinary blessing vpon their Fields and Vineyards (specially such as were within their walled Cities) without their owne labour or Husbandry, eyther in sowing, planting or reaping; in all which, although they had bin disposed to breake the Law of the Iubile, yet the enemy had prevented them. Howbeit, at the end of two yeeres, the Lord had promised deliuerance from the present siege and feare of their potent enemy, as it followeth in the Prophet, *And in the third yeere sow yee*  
*and*

Mem. 2.  
 Branch. 3.



Part. 2.

\* Vide Ie-  
remy 34.  
vers. 13,  
14, 15.

and reape, and plant Vineyards, and eate the fruit thereof. This signe \* was a signe of a Couenant betweene God and them: a pledge or earnest, that if they performed the precept of the Law concerning the Iubile and Sabbaticall yere: he would performe the thing signified by the ceremony of the Iubile, *that is*, ioyfull deliuerance from the oppressor. This extraordinary blessing of God vpon their Plants and Vineyards, during the time of the siege, was a signe or pledge of Gods extraordinary blessings vpon the besieged, as well Prince as people, after the siege was broken vp, and the mighty army of the Assyrians destroyed and scattered. For so it followeth in the Prophet. *vers. 31, 32. And the remnant that is escaped of the House of Iudah, shall againe take roote downward, and beare fruit upward. For out of Ierusalem shall goe forth a remnant, and they that escape out of Mount Sion: the zeale of the Lord of Hosts shall doe this.*

73. What question soeuer some curious Chronologer may moue concerning the computation of time, as whether this deliuerance did precisely fall out in the yeere of Iubile by the Law appoynted, or in some yere substituted in lieu of the Iubile before neglected: sure I am, that whatsoeuer this yeere of their deliuerance did want of the legall forme, was abundantly supplied in the reality or substance of the yeere of Iubile. No seruant throughout all the Land of Iewry did euer reioyce more at the approach of any yeere of Iubile, than all the Free-men and Masters in Ierusalem, than all the Princes and Nobles of Iudah, than the King himselfe did reioyce at their deliuerance from the yoke of the Assyrian, whose ouerthrow the Pro-



Prophet compareth vnto the ouerthrow of *Pharaoh*,  
*\* Isay 10. vers. 26, 27. And the Lord of Hosts shall*  
*stirre vp a scourge for him, according to the slaughter*  
*of Midian at the Rocke of Oreb, and as his rod was vpon*  
*the Sea, so shall hee lift it vp after the manner of Egypt.*  
*And it shall come to passe in that day, that his burthen*  
*shall bee taken away from off thy shoulder, and his yoke*  
*from thy necke, and the yoke shall bee destroyed, because of*  
*the anoynting. Of this strange deliuerance from Sen-*  
*nacherib, the strange birth of the Emanuel mentioned,*  
*Isay 7. 14. and of the Childe likewise mentioned,*  
*Isay 8. 1. (whether that were the same or some other)*  
*were pledges or signes vnto this people. So was the*  
*deliuerance of Hezekiah and his people, a type or shad-*  
*dow of a greater deliuerance from a greater enemy in*  
*the dayes of the Messias, and all the ioy which was*  
*conceiued vpon the destruction of Sennacheribs Ar-*  
*my, was but a picture of that ioy which this people*  
*was to expect vpon the anoyntment of their Messias,*  
*as may appeare from the ninth of Isay, vers. 3, 4, 5, 6.*  
*Thou hast multiplied the Nation, and not increased the*  
*ioy, (or as the latter English hath it, To him thou hast*  
*increased the ioy, or perhaps it may be rendred, Hast*  
*thou not increased the ioy?) they ioy before thee, accor-*  
*ding to the ioy in haruest, and as men reioyce when they*  
*diuide the spoyle. For thou hast broken the yoke of his*  
*burden, and the staffe of his shoulder, the rodde of his op-*  
*pressor, as in the day of Midian. For euery battell of the*  
*Warriour is with confused noyse, and garments rolled in*  
*bloud; but this shall be with burning and fuel of fire.*  
*For vnto vs a Childe is borne, vnto vs a Son is giuen, &c.*

Mem. 2.

Branch. 3.

\* Vide Isay

11. vers.

16, 17.

74. Nothing more vsuall with Gods Prophets,  
 Y  
 than



Part. 2. than to prefixe denunciations of woe and misery to Prophecies of comfort : and to make the experienced accomplishment of woes fore-told, the infallible avouchers of insuing ioyes. To omit other instances or exemplifications of this obseruation, else-where handled, the connexion of the fortieth Chapter of *Isay* (whence *Iohns* Commission for baptizing with water was deriued) with that dolefull prediction, *Isay* the thirty ninth, *vers. 7.* is remarkeable. So is the connexion of the ninth Chapter of the same Prophet with the eighth, especially if wee set the full poynt in the Hebrew where Saint *Jeremy* found it, and where *Arius Montanus* in the great Bible hath placed it. For so the first words of the ninth Chapter, according to our present English, should bee the latter end of the eighth Chapter, and should be rendered thus : There shall be *no flight, no hope of escape from the straights or anguish that besets him.* And according to this reading, the former Prophecie of woe and misery should heere end. After which the Prophecie of ioy and comfort doth immediately ensue in the beginning of the ninth Chapter, to this or like effect : *The Land of Zabulon, and the Land of Nephtaly were the first of all the Tribes of Israel, that were found light (and swept away by the Oppressor) but in latter dayes the way of the Sea beyond Iordane, Galile of the Nations shall bee glorious. The people that walked in darkenesse, haue seene a great light : they that dwell in the Land of the shadow of death, vpon them hath the light shined.* I am the bolder to commend this sense to the iudicious and learned, because it sets the Prophetick prediction, and the Euangelicall Narration, *Matth. 4. vers.*



vers. 15. in an euen and paralell course. Whereas the ordinary reading and poynting of the beginning of that ninth Chapter of *Isay*, is so perplexed, that many good Interpreters by following it, haue made the Euangelist (for ought that I can see) to fall foule upon the *Prophet*, and the historicall euent, (if this prediction were historically verified in *Hezekias* dayes) to crosse the Euangelicall mystery related by St. *Matthew*. Vnto both these inconueniences, but especially vnto this latter, another over-sight or non-observance, (not so much in poynt of Grammar, as of History or Geography) haue giuen great occasion. For it is commonly receyued, though without all ground, yea contrary to the ground of sacred History, that *Sennacheribs* army was destroyed by the Angel, neere vnto Ierusalem. But could wee as cleerely gather where *Sennacheribs* army was destroyed, as wee can cleerely proue that it was not destroyed about Ierusalem: the fulfilling of this Prophecie would bee as perspicuous for the manner or circumstance, as it is remarkeable for substance. But the search of the place where *Sennacheribs* army was destroyed, wee leaue to the Schooles. For the Prophecie it selfe [*The Land of Zabulon, and the Land of Nephtaly, &c.*] whether it were not at all verified by any reall euent, vntill it was accomplished by our Sauours transmigrati- on from Iudea into Galile, or whether it were ratified by some historicall euent in *Hezekias* his dayes, as by the manner of *Sennacheribs* ouerthrow, certainly the Prophets speciall intent and purpose was to giue posterity notice, that as the Land of *Zabulon*, of *Nephtaly*, the way of the Sea, &c. were first captiuated by

Mem. 2.  
Branch 3.



Part. 2. the Assyrian, so they should be the first spectators of that great victory, which the Angel of God, the great Angell of the Couenant, was to haue ouer those powers of darkenesse, which the Assyrian tyranny did but fore-shaddow. And this was the reason why our Sauour vpon *Iohns* imprisonment, leauing Iudea, went into Galilee, because his Soueraignty ouer Satan was to be manifested, and the Kingdome of Heauen first proclaimed and established there. And thus much of the former testimony, *Isay 35.* whereto our Sauour in this Answer referreth *Iohn*, and of the signes and circumstances of the time, wherein the Prophecie was first conceived, or of the times immediately ensuing.

75. The second testimony whereto this Answer referreth *Iohn*, and which doth well illustrate & ratifie our obseruations vpon the former, is *Isay 61. vers. 1.* *The Spirit of the Lord God is vpon mee, because the Lord hath anoynted me, to preach good tidings vnto the meeke.* I must here giue you notice, that whereas our English reades, *To preach glad tydings vnto the meeke or poore*, the phrase in the Originall is the selfe-same with this heere in my Text. Onely the *Verbe* in the Originall is the Actiue, because the Prophet fore-tels the Office of CHRIST: but in the Euangelist, who sheweth the effects or fruits of Christs Office, it must needs be, as you will easily conceiue, a passiue. Wherefore I must dissent as well from our English as from our Latine Translations, in the translation of the Hebrew in the Prophet, as I did before in the translation of the Greeke heere in the Euangelist. The vulgar Latine hauing rightly translated the Greeke heere in my Text.



Text, [*pauperes euangelizantur*,] doth vary from it selfe and from the truth in the interpretation of the Prophet. For so hee renders it, as our English doth, [*misit me euangelizare pauperibus*,] *He sent me to preach vnto the poore*: whereas if this translation had beene constant to it selfe, it should haue beene, [*misit me euangelizare*, or *euangelizatum pauperes*,] *hee hath sent mee to Euangelize the poore in spirit*. And to Euangelize them, is as much as to imprint the Gospell or Kingdome of Grace in their hearts. And this interpretation of the Prophet may be necessarily inferred from the circumstances of the Prophe- ticall Text it selfe, by the same Arguments which be- fore were vsed for interpreting the Euangelists. *To preach the Gospell vnto the poore*, is onely to make them a promise of the Kingdome of Grace; which cannot be the true or full meaning of the Prophet in this place: for this first clause, [*misit me euangeliza- tum pauperes*,] is the generall roote wherein all the Clauses following are contained, as branches. Now this *Anoynted* of the Lord here spoken of, did not on- ly promise to binde vp the broken-hearted, but did bind them vp. He did not onely promise liberty to the Captiues, or the opening of the prisons to such as were shut vp; but did set both at liberty. As we say, Christs *beneficere* is *benefacere*: so Christs Procla- mation of liberty to the Captiues in this place, was their actuall freedome or manumission. The ene- mies yoke was to dissolue and breake, vpon this an- oymtments powring out, as the waxe melteth before the fire. So much the Propheticall phrase in the O- riginall, *chap. 10, vers. 27.* doth import. In like maner,

Mem. 2.  
Branch 3.



Part. 2.

when it is said, that hee did [*euangelizare pauperes,*] *euangelize the poore*; it is not onely meant, that hee did preach the Gospell or glad tidings vnto them, but made them actuall partakers of that Spirit of ioy and gladnesse, wherewith God, *euen his God had anoynted him aboue his fellowes*. This often-mentioned Euangelization of the poore, and meeke in spirit, is as much as that which followeth, *vers. 3. To giue beauty for Ashes, and the oyle of ioy for mourning*. Now, if you call to mind what was before deliuered, That our Saviour was anoynted to his Prophetical and Kingly Office at his baptisme, by the holy Ghost descending vpon him in the shape of a Doue; and that *Iohn*, vpon the first hearing of the Cities name where hee dwelt, did know him to be that Rod or Branch of *Iesse*, on whom the Prophet *Isay*, *chap. 11. vers. 1, 2.* had foretold, the Spirit of the Lord should rest: Our Saviours answer to *Iohn* is as full and satisfactory, as the heart of *Iohn*, or any man liuing could desire; so apposite and fitting, as nothing but the wisdom of God could deuise. The summe of his answer is in effect this; *Goe shew Iohn againe that the Spirit of the Lord, the Spirit of wisdom and understanding, the Spirit of might and counsell, which Isay foretold should rest vpon the Rod and Branch of Iesse, and which Iohn saw descend, and abide vpon mee in the shape or likenesse of a Doue at my baptisme, is not departed from me, it is vpon me still. The oynment wherewith the Spirit anoynted me, was not giuen me for mine owne vse; nor is it spent or consumed, although it powerfully diffuseth it selfe to all about me, that are not offended with mee. By it the poore*  
*are*



“are made rich, euen as rich as Kings, instated in the  
 “Kingdome of grace and of the Gospell, and anoynted  
 “heyres vnto the Kingdome of Glory. By it e-  
 “uery broken and contrite heart is healed: such as  
 “were shut vp, are set at liberty; such as were bound,  
 “are loosed; by it the yoke of the oppressor is dissol-  
 “ued. Now, the end of all this change or alteration  
 is, as the Prophet *Isay* concludeth, *That they might bee*  
*called trees of righteousness, the planting of the Lord,*  
*that he might be glorified. Isaiab 61. vers. 3.* The Rod,  
 the Branch of *Iesse*, the Righteous Branch of *Dauid*;  
 were the knowne glorious titles of the Messiah or  
 Sonne of *Dauid*: and it was his glory, whilest hee li-  
 ued on earth, to make others like himselfe, trees or  
 plants of righteousness. The Prophets continuation  
 of this Allegory in comparing men to trees, euen in  
 those places wherein the glory of Christs Kingdome  
 is most plainely, though must elegantly foreshadowed,  
 argueth the sum of all the wonders which he fore-  
 told should be wrought in the wilderness, and which  
 hee hath represented in such variety of Poeticall pi-  
 ctures to bee this; That the dry and barren places of  
*Iudea* wherein *Iohn* baptized & preached repentance,  
 as also the vast and barren places about the borders of  
*Zabulon* and *Naphtaly*, which heeretofore had scarce  
 yeelded any foode or nutriment for tame beasts or  
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 should in the dayes of the Messiah, become the most  
 fertill and fruitfull Nursery of such plants and grafts,  
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 trees of righteousness whereof the Prophet speakes,  
 were first planted in the wilderness wherein our Sa-  
 uiour

Mem.2.  
Branch 3.



Part. 2. when it is said, that hee did [*euangelizare pauperes,*] *euangelize the poore*; it is not onely meant, that hee did preach the Gospell or glad tidings vnto them, but made them actuall partakers of that Spirit of ioy and gladnesse, wherewith God, *euē his God had anoynted him aboue his fellowes.* This often-mentioned Euangelization of the poore, and meeke in spirit, is as much as that which followeth, *vers. 3. To giue beauty for Asbes, and the oyle of ioy for mourning.* Now, if you call to mind what was before deliuered, That our Saviour was anoynted to his Prophetickall and Kingly Office at his baptisme, by the holy Ghost descending vpon him in the shape of a Doue; and that *Iohn*, vpon the first hearing of the Cities name where hee dwelt, did know him to be that Rod or Branch of *Iesse*, on whom the Prophet *Isay*, *chap. 11. ver. 1, 2.* had foretold, the Spirit of the Lord should rest: Our Saviours answer to *Iohn* is as full and satisfactory, as the heart of *Iohn*, or any man liuing could desire; so apposite and fitting, as nothing but the wisdom of God could deuise. The summe of his answer is in effect this; *Goe shew Iohn againe that the Spirit of the Lord, the Spirit of wisdom and understanding, the Spirit of might and counsell, which I say foretold should rest vpon the Rod and Branch of Iesse, and which Iohn saw descend, and abide vpon mee in the shape or likenesse of a Doue at my baptisme, is not departed from me, it is vpon me still. The oyntment wherewith the Spirit anoynted me, was not giuen me for mine owne vse; nor is it spent or consumed, although it powerfully diffuseth it selfe to all about me, that are not offended with mee. By it the poore*  
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 uour

Mem.2.  
Branch 3.



Part. 2. uiour preached the Gospell of the Kingdome, and wrought miracles. They were instated in the Kingdome of Heauen, (as Feoffees in trust for the founding of some new Society or Corporation,) and made supporters or pillars of that Church militant, which hereafter shall become Triumphant.

76. That which sealeth this admirable consonancy betweene the Prophetickall predictions and these Euangelicall euentts or experiments, is the circumstance or signes of the time wherein these miracles mentioned in my Text were wrought, and wherein this message was sent vnto *Iohn*. This is intimated, when it is said, \* *He was sent to preach liberty to the Captiues, and to proclaim the acceptable yeere of the Lord.* These are expresse Characters of the yeere of Iubile: and the yeere of Iubile is by interpretation, as much as the yeere of ioy or reioycing; declared by the sound of Trumpets. Now, *Iohn* (as you heard before) began to lift vp his voyce like a Trumpet in the wilderness in the begining of *September*, which was euery yeere to the Iewes the feast of trumpets. Now, this feast of Trumpets, wherein *Iohn* began to cry in the wilderness, was the later end of the seuenth Sabbaticall yeere. Our Sauour, as you heard before was baptized vpon the Feast of the Atonement, which was the beginning of the yeere of Iubile, wherein the Iubile was to be proclaimed with Trumpet. He was at the time of his baptisme, as you heard before out of *S. Luke*, about thirty yeeres of age: and an exquisite

\* Chronologer hath well calculated, that the day wherein he was baptized, was the beginning of the thirtieth yeere of Iubile, after this peoples entrance into

\* Isa. 61. 2.

\* Reusne-  
rus, Na-  
clantus.



Mem.2.  
Branch 3.

into the Land of promise. So that euery yeere of our Sauours priuate life before he was declared vnto Israel, was equivalent to the accomplishment of a Iubile, which is for fiftie yeeres; and the people might expect of him now comming to thirty yeeres of age, whatsoeuer had bin fore-shaddowed in all the yeeres of Iubile or Ioy, for fiftene hundred yeeres from this peoples entrance into the Land of promise. Now in this thirtieth yeere of the Legall Iubile, our Sauour began to preach the Gospell, that is, the ioyfull tidings of the Kingdom, and the liberty of the Sons of God: and in truth and substance to accomplish that, which was prefigured by the Legall Iubile. All the priuiledges or matters of reioycing which the Legall Iubile did afford, are set downe at large, *Leuitic. 25. vers. 9, 10.* On the tenth day of the seventh moneth, in the day of Atonement, shall yee make the Trumpet sound throughout all your Land. And ye shall hallow the fiftieth yeere, and proclaime liberty throughout all the Land vnto all the inhabitants thereof. It shall be a Iubile vnto you, and yee shall returne euery man to his possession, and yee shall returne euery man to his Family. And *vers. 39, 40, 41.* If thy brother that dwelleth by thee, be waxen poore, and be sold vnto thee, thou shalt not compell him to serue as a bond seruant, but as an hired seruant, and as a sojourner he shall be with thee, and shall serue thee to the yeere of Iubile. And then shall he depart from thee, both he and his children with him, and shall returne vnto his owne Family, and vnto the possession of his Fathers shall hee returne.

77. If you desire to knowe the Euangelicall mysteries prefigured by these Legall priuiledges of the Iu-

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bile



Part. 2.

bile or fiftieth yeere; and the manner how all these prefigurations were fulfilled by our Saviour, at the time when he sent this answer vnto *Iohn*: you must consider, that no seruant throughout the Land of *Ierusalem*, whether an hyred seruant of the seed of *Abraham*, or a bond-man of the Nations, was euer in so great a bondage or hard seruitude vnto his master, as all the sonnes of *Abraham*, yea of *Adam*, were vnto Satan. This acceptable yeere of the Lord, in number the thirtieth Legall Iubile, being first proclaimed by *Iohn*, afterwards by a voice from heauen at our Saviours baptism, and lastly by our Saviour himselfe after *Iohns* imprisonment, was the time appointed by God for the manumission or setting free of his people, and all mankind from the bondage and seruitude to Satan. Nor did our Saviour onely proclaim this acceptable yeere of the Lord, but did by deed and fact declare himselfe to be that Lord which had giuen the Law of Iubile vnto the Iewes, and was now come in person to put the true intent and full meaning of it in execution, which was to set free all such as did hearken vnto his voice, and sought to be eased from their slauerie and thraldome. Of this present freedome or manumission, euen these bodily miraculous Cures heere mentioned in my Text, were vndoubted effects, and so many ocular or sensible demonstrations. All these defects or imperfections of body, as blindnesse, lamenesse, deafenesse, dumbnesse, crookednesse, and the like, were as the bonds and chaines of Satan. Thus much is evidently proued by our Saviours Argument against the Ruler of the Synagogue, which was displeased because our Saviour had healed a poore woman vpon



Ment. 2.  
Branch 3.

vpon the Sabbath day, whose body was bowed together. *Thou hypocrite, (saith our Sauour) doth not each one of you on the Sabbath day loose his Oxe or his Ass from the stall, and leade him away to watering?* Luk. 13. vers. 15. *And ought not this woman, being a daughter of Abraham, whom Satan hath bound, so these eightene yeeres, be loosed from this bond on the Sabbath day?* vers. 16. Saint Peters words are more generall; for he saith, *He healed all that were oppressed of the diuell,* Act. 10. v. 38. But the speciall document and the fullest assurance of this present freedome or manumission by our Sauour, was the often-mentioned Euangelization of the poore in spirit, that is, their participation of that Oyle of gladnesse, wherewith he was anoynted about his Fellowes or adherents. This includeth as well [*terminum ad quem,*] as [*terminum à quo;*] that is, it includeth not onely a manumission or deliuerance from the seruitude of Satan, but withall an accomplishment or fulfilling of that, which was prefigured in the second priuiledge of the Legall Iubile: and this priuiledge was, that euery man might returne vnto his possession, or to the inheritance of his Fathers, although he had formerly pawned or mortgaged it. Now, Paradise, you know, was the possession which all of vs lost in our first Parents, & from entering into it we were all excluded, so long as wee continued the seruants of sinne and Satan. And vnto this possession did the Womans Seed or second Adam, the Anoynted of the Lord, whereof the Prophet *Isay* speaks, Chap. 61. actually restore the poore in spirit, that liued and conuersed with him. This restauration or returning to the possession or inheritance of their first parents,



Part. 2. was first proclaimed, and the possession it selfe in part first giuen or bequeathed to his Disciples, a little before *Iohn* sent vnto our Sauour this message, whereto my Text containes the answere. The Proclamation was our Sauours Sermon vpon the Mount.

78. It is a point worth your obseruatiō, that our Sauour beginneth that Sermon, (which as wee said before, was the fundamentall Charter of the Kingdome of God, or Euangelicall Law) from the beginning of the fore-cited 61. Chapter of *Isay*. *The Spirit of the Lord is vpon mee*, saith the Prophet, *therefore hee hath anoynted mee to euangelize the poore*, or meeke in spirit. He opened his mouth, saith the Euangelist, *Matth. 5. vers. 3.* that is, after long silence and expectation, hee began to proclaime the acceptable yeere, *Blessed are the poore in Spirit, for theirs is the Kingdome of Heauen*. Thus our Sauour expressed the meaning of this Phrase in my Text, [*pauperes euangelizantur*:] (for the poore in spirit are therefore blessed, because instated in the Kingdome of Heauen, and instated they were in the Kingdome of Heauen, by beeing euangelized. Another part of his Embassage or effect of his anoyntment, was to comfort all that mourne, to giue to them that mourne in Sion, beauty for Ashes, and the oyle of ioy for sorrow. *Esay 61*. The second Branch of his Embassage or Proclamation was, *Blessed are they that mourne, for they shall be comforted*, *Matth. 5. vers. 4*. Saint *Luke*, Chap. 6. addeth, (which is not expressed in Saint *Matthew*) that at the same time, he pronounced a woe vnto the rich, a woe vnto the full, a woe vnto such as laughed, (to wit, in an vnseasonable time, when God had called to fasting and mourning) and a woe



woe vnto the vain-glorious or men-pleasers. v. 24, 25, 26. As well the woes as the blessings here solemnely pronounced, were expressely fore-told by the Prophet *Isay*, chap. 61. vers. 2. So it is said, *That the Lord had sent him to proclaime the acceptable yeere of the LORD, and the day of vengeance of our God.* This powerfull denunciation of woe and blessing was that *Fanne*, wherof *Iohn Baptist* speaketh, *Matt. 3. vers. 12.* His *Fanne* is in his hand, and hee will thorowly purge his floore, and gather his Wheate into his Garner: but will burne up the chaffe with vnquenchable fire. Both our Sauiours Sermon, and *Iohn Baptists* description of his *Fanne*, as also that of *Malachy 3. vers. 2, 3, 4.* are but exegetically expressions of that fundamentall Prophecie, *Isay 35. vers. 4.* wherein it is implied, that when GOD should come to saue his people, hee should come as well [*Deus ultor*] as [*Deus remunerator*] as well God the Reuenger, as God the Rewarder. But did our Sauiour giue any document of this his power at the vitering of this Sermon: It came to passe, saith the Euangelist, when Iesus had ended these sayings (of woe and blessing, of vengeance and recompence) the people were astonished at his doctrine. For hee taught them as one hauing authoritie, and not as the Scribes. *Matth. 7. vers. 28, 29.* Thus when our Sauiour expounded the forecited Prophecie, *Isay 61. vers. 1.* in the Synagogue at Nazareth, All bare him witnesse, and wondred at the gracious words, which proceeded out of his mouth.

79. The precise time of the yere or moneth wherein our Sauiour made this Sermon, or returned this answer here in my Text vnto *Iohn*, or whether it were returned before hee preached the acceptable yeere of

Mem. 2.  
Branch. 3.



Part. 2.

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the LORD in *Nazareth*, cannot so easily be gathered from the circumstances of the Euangelist : but as all Interpreters (I thinke) agree, this Answer was giuen within the compasse of that yeere wherein our Saviour was baptized. Now, this was the last Legall Iubile which this people were to enioy, and the first beginning of the Euangelicall Iubile, which was to continue here on earth vntill the Worlds end, to bee fully accomplished in the World to come. So that this great mystery of our eternall Rest and Ioy in heaven, had first a shadow in the Law, *to wit*, the *Legall Iubile*. Secondly, a Picture in the Prophet *Isay*, or in the History of *Hezekias*, and his miraculous deliery from the Assyrians. Thirdly, a liue body in the Gospel or dayes of the Messias, euery-way answerable to the picture drawne by the Prophet. The first conception of this liue body, or Euangelicall Iubile, was from the day of our Saviours Baptisme : and the birth of it, from the deliery of our Saviours Sermon vpon the Mount. Fourthly, the accomplishment, full growth or perfection of this liue body, is to be expected onely in the life to come, where our Ioy, our Rest and Peace, shall be for measure boundlesse, and for terme endlesse. Now, according to these seuerall degrees of shadow, of picture, of life, and growth, one and the same Scripture, euen according to its natie and literall sense, may be often verified and fulfilled. All the former Prophecies likewise concerning the planting of the Wildernesse with pleasant Trees, though actually fulfilled, according to the importance of the parabolicall or Emblematicall sense in that yeere of Iubile, which Iesus of *Nazareth* did proclaim, shall not



not bee finally accomplished, vntill the beginning of that Iubile which shall haue no end. Thus much is specified; *Isay 60. vers. 20, 21, 22. Thy Sonne shall no more goe downe, neyther shall thy Moone with-draw it selfe: for the Lord shall bee thine everlasting light, and the dayes of thy mourning shall be ended: Thy people shall bee all righteous: they shall inherite the Land for euer, the Branch of my planting, the worke of my hands, that I may bee glorified. A little one shall become a thousand, and a small one a strong Nation: & the Lord will hasten it in his time.* This last verse, though partly fulfilled in the conuersion of whole Nations by our Sauours Apostles and Disciples, made Citizens of the new Ierusalem descending from Heauen at our Sauours Baptisme, shall not be accomplished, vntill these Trees of Righteousnesse be transplanted into the Heauen of Heauens, and yet thereby the Tree of Life. Then shall the least sprig that hath been truly ingrafted into the stock of *Isaac*, the meanest forme of *Abraham* by faith, become more fruitfull in himselfe, than *Abraham* was in his posterity, and a greater King and Lord of more than *Dauid* or *Salomon* in their prime. Thus much is included in that saying of our Sauour, *Marke 10. vers. 29, 30. There is no man that hath left house, or Brethren or Sisters, or Father or Mother, or Wife or Children, or Lands for my sake and the Gospels, but hee shall receiue an hundred fold now in this time, houses, and brethren and sisters, and mothers and children, and lands, with persecutions, and in the world to come eternall life.* If the least of them that forsake all for Christs sake, grow in this life into an hundred, how great or strong a Nation euery small one that

Mem. 2.  
Branch 3.

Netter.



Part. 2. that is not in this life offended in him, shall, after this life ended, become, is vnexpressable. But we beleue our Sauour, that the least and smallest of such as forsake all for him and the Gospell, shall haue life eternall. And wee beleue Gods Word, that life eternall is more than tenne thousand liues temporall, though a thousand liues of a mans own, be much more worth than a million of other mens liues, whereof we might hope to be Lords and Disposers.

80. That other Prophecie likewise before mentioned, *Isay 35. vers. 4.* though literally verified at Gods first comming into the World to be made man, and then punctually fulfilled, when I E SVS of Nazareth, GOD and MAN, came to Iohns Baptisme, is to be finally accomplished, when the same Iesus shall come to iudge the quicke and the dead. Then shall hee manifest himselfe to be God the Auenger, and God the Re-compencer, by pronouncing that Sentence from which there shall be no appeale; *Come yee blessed of my Father, possesse the Kingdome prepared for you from the foundation of the world. Depart from me, yee cursed, into euerlasting fire, prepared for the Deuill and his Angels.* The former part of this Sentence shall proceed from him, as hee is God the Rewarder of all such as diligently seeke him: The latter part of this Sentence, *Goe yee cursed, &c.* proceedeth from him as hee is God the Auenger. In that accomplishment of dayes, (which shall utterly abolish all night) and not before, shal that other part of the same Prophecie, *Isay 35. vers. 5, 6.* bee likewise finally accomplished: *Then the eyes of the blinde shall be opened, and the eares of the deafe shall bee unstopped, &c.* The eyes of many blinde were opened

at



at the time when this Answer was giuen, yet not the eyes of all the blinde men then liuing, which were not offended in Him, but onely the eyes of all the blinde throughout Iudea and neighbour-Regions, that came vnto him without offence. At his second coming, the eyes of all, that after perpetuall darkenesse haue beene finally shut vp by death, shall bee opened to see the glory of God; so opened to see it, without offence, as they shall neuer be shut againe, neuer bee deprived of this beautifull vision. In that day shall all the halt and lame, that haue not bin offended in him, each such as neuer enioyed the vse of limbes from their coming out of the wombe, vnto their going vnto their graue, become more strong & agile than the Hart, and more swift and nimble than the Roe. Then shall the eares and tongues of all that haue beene borne deafe and dumbe, be so vnstopped and vnloosed, as vpon the first opening they shall bee enabled to hold consort with the Quire of Angels, to descant vpon those hidden mysteries and Prophetique Songs, about whose literall sense or plaine Grammaticall meaning, there hath beene much discord amongst greatest Criticks, and amongst Schoole-men continuall iarres.

This is all which I haue at this time to say concerning the three particular Branches proposed in the beginning of the second generall Obseruation, which was thus: *What satisfactiō this answer of our Sauior [The blinde receiue their sight, &c.] could giue to Iohn or his Disciples, or to any that doubted whether Iesus of Nazareth was He that was to come.* Somewhat more is to be said concerning the Conclusion; *Blessed is he, whose-  
euer shall not be offended in mee.*



## MATTH. II. VERS. 6.

*Blessed is hee, whosoever shall not be offended in mee.*

§. 81.



He vniuersality of the blessednesse here promised, may partly bee gathered by this Induction, as you heard before: *The blinde are happy, the lame are happy, the Lepers are happy, the deafe and dead are happy: therefore all are, or at least, there is none but might be happy, so they would not be offended in mee.* But the same conclusion, *Blessed is hee, whosoever shall not be offended in mee,* is more immediately contained in the last clause of the fift verse, [*Pauperes euangelizantur,*] and may bee inferred by way of Syllogisme, thus: *Euery one that is euangelized, is blessed: but euery one that is not offended in mee, is euangelized: Ergo, Euery one that is not offended in mee, is blessed.* To be euangelized, that is, to haue the power and vertue of the Gospel imprinted vpon their soules, is the highest degree of happinesse, that in this life can be expected. [*Beatum esse inest Euangelizato per se ὡς αὐτὸν*] All are so farre happy in this life, as they are *Euangelizati*, and no further: so that of the maior proposition there is no question. The minor, [*Euery one, that is not offended in Christ, is Euangelizatus*] is thus inferred: *To be poore in spirit, and not to bee offended in Christ,* are termes, as Logicians speake, reci-



reciprocall : whosoever is *poore in spirit*, is not apt to be offended in Christ ; and whosoever is not apt to be offended in Christ, is *poore in spirit*. And againe, none that are *truely poore in spirit*, are apt to take offence at Christ ; and, none that are apt to take offence at Christ, are *poore in spirit*. So that, if the poore in spirit bee evangelized, then all that are not offended in Christ, are evangelized, and all are so farre evangelized, as they are not offended in him. \* For [*Euangelium Christi, est potentia Dei ad salutē,*] The Gospel of Christ is the power of God vnto Salvation, vnto all such as bee-ing inuited, doe come to Christ, without putting stumbling-blocks or matter of offence before their owne feete. Whether, to bee *poore in spirit*, or not to be offended in Christ, is first in order of time or nature, were not so profitable to dispute. It sufficeth vs to know, that Christ was sent to anoint the poore in spirit with the oyle of gladnesse, [*ex officio*] and that none are poore in spirit, but such as are not offended in him. Whence, the poynts to be inquired after, are but two. The first, What it is to be offended in Christ. The second, Which be the speciall offences that are to be auoyded.

82. [*Whosoever is not offended.*] The word in the originall signifieth a stumbling-blocke, or some hard body against which another may so strike or dash, as it may hurt it selfe, or be hindred in its motion or progresse. The Latine [*offendo,*] whence our English is deriued (according to its prime and naturall signification) imports as much as the Greeke doth. For, it is a compound of the old Verbe [*fendo,*] now almost out of vse amongst the Latines, which signifieth as

The Conclusion.

\* Rom. i.  
vers. 16.

What it is  
to be of-  
fended in  
Christ.



much, as to touch or smite : whence the Latine [*defendere*] is as much as to warde or beare off. This vse of the word [*defend*,] is common in our English. So we call him a Master of Defence, that can teach others to warde off blowes or strokes, or other annoyances, that by darting or hurling may be intended against them. And amongst Mariners, to fend off, is as much as to prevent or hinder one ship from grating and falling foule vpon another. And if we would follow the Latines as strictly in the proper vse of the word [*offendere*,] as wee doe in the vse of the single Verbe [*fendo*] or of its compound, [*defendo*,] wee should say, one ship offends another, when one ship falleth foule vpon another : For so a Latinist would expresse the English [*Nauis in nauim offendit :*] for, *offendere*, is as much as *impingere*, to hit or dash against. In this propriety, the Latine [*offendere*] is v-  
 sed, *Psalme. 91. 12. They shall beare thee vp in their hands, lest thou dash thy foot against a stone. [Ne offendas in lapidem, &c.]* Now, because to offend or dash against hard bodies, is displeasing and grievous vnto sense ; Euery thing is hence said to offend vs, that is displeasing and grievous vnto vs, or that hindereth vs in the prosecution of our will, delights, or pleasures. Hence they are said in this secondary sense to bee *offended* in Christ, that were displeased with his actions, person, or doctrine. The issue or consequence of this mutuall offence taken by men at CHRIST, or by GOD at men, which contemne and spurne at his admonitions ; is excellently expressed by the Prophet *Esay, chap. 8. vers. 13, 14, 15. Sanctifie the LORD of Hosts himselte, and let him bee your feare, and let him be*

your



your dread. And he shall be for a Sanctuary to those that sanctifie his name, and dread his power; but for a stone of stumbling, & for a rock of offences to both the houses of Israel, for a gin and for a snare to the inhabitants of Ierusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken; namely, as many of both the houses of Israel, as did not sanctifie his name, or dread his power. When he saith, hee shall bee for a stone of stumbling, this imports the issue and consequence, not the end why this stone was layed in Sion. For if the reuolting Iewes themselves, did not therefore stumble, that they might fall. *Rom. 11. 11.* The end or reason why this stone was laid in Sion, was not that they might either stumble or fall; but many of them haue stumbled and falne, many of them haue bin broken and insnared; but they are broken and insnared, because they stumbled and tooke offence, where none was given: and all this the Prophet did foretell to preuent a scandal or offence, which the weake in faith, or the Heathen, which had not heard of Christ, would haue taken, vnlesse the lamentable euent of the Iewes, which spurned and kicked at this stone, had bin distinctly foretold, and as it were painted out by the Prophet. The meaning is, as if he had said; I see you will kicke or spurne at this precious stone or foundation, which God hath promised to lay in Sion: and seeing you will not be fore-warned, take your pastime: yet know withall, that this your sporting with, or spurning of this stone, which your master-builders will reiect, as beeing too base and vnsightly in their eyes; will prooue but as the spurning of some wanton creature at the spring, or ginne, which



The Con-  
clusion.

they easily may remoue, but beeing remoued, it will bring the snare or trappe vpon them, which they shall not be able to remoue or escape. Our Sauour Christ in his humiliation was as the spring or ginne, at which the Iewes spurned: but is since growne into the corner stone, and shall become as the<sup>r</sup> trappe, and fall to crush and bruisse all such, as spurned at or contemned him in the dayes of his humility, or at this day make a scorne at such humility as he taught. The Prophets speeches in this and like places, wherein hee foretelleth what shall after happen in such a manner, as hee may seeme to inuite them vnto that which afterward they bring vpon themselues, is but like that in the Poet;

*Rode caper vitem; sed dum tu stabis ad aras,  
In tua quod spargi cornua possit, erit.*

But the best Comment that is or can bee made vpon the Prophets words, is made by our Sauour, *Matth. 21. vers. 42, 43, 44.* Did you neuer reade in the Scriptures, the stone which the builders reiected, the same is become the head of the corner? This is the Lords doing, and it is maruellous in our eyes. Therefore say I vnto you, the Kingdome of God shall be taken from you, and giuen to a Nation bringing forth the fruite thereof. And whosoever shall fall vpon this stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder. These chiefe Priests and Pharises, to whom our Sauour propoundeth this question, were the master-builders in Hierusalem; but were so farre from sanctifying the Lord of Hosts, and so farre from making him their feare, their dread, and Sanctuary, as the Prophet aduised them; that they kicke and spurne at him in the dayes



dayes of his humiliation, as vnfit to haue any place in their visible Temple. But shortly after hee vttered this Parable, he grew into so high and great a place in the true Temple of God, that he hath groun'd the materiall Temple, and the whole Citie of Hierusalem it selfe to dust and powder by falling vpon them: although hee did no otherwise fall vpon them, than by suffering his Fathers wrath and displeasure (which he had still kept off) to fall vpon them that did spurne or were thus deeply offended at him. The seuerall fates or finall issues of euery ones wayes, that haue heard of Christ or bin baptized in him, is fore-pictured in the state or issue of these Iewes, to whom hee was first re-uealed.

83. Euery one is so much more happy, as hee is lesse apt to bee offended in him; they most vnhappy, that are most offended in him. To bee offended in Christ all they are said, and here intended, which being inuited to come vnto him, or being on their way, are, vpon whatsoever occasions or temptations, led another way; or so stumble and fall in the way vnderaken by them, that they haue no heart to goe forward: but either directly retire, or stay at the place where they stumbled or fell. Whatsoever hindreth any man from comming to Christ, or from imbracing the Gospell, is an offence, not giuen, but taken. Though all bee offended in him that haue beene inuited and come not to him; yet the Iewes are more properly said to be offended in him, than the heathen, which had not sought after him. The offences which the Iewes tooke, were for the most part, either against his Countrey, or against his parentage, or against his doctrine.

The Conclusion.

Three originalls of dislike or offence taken against Christ by the Iewes.



doctrine. This last offence, in respect of these dayes, is the most dangerous, and that wherein we moderne Christians may trespasse so much more hainously, than the Iewes did; as they did more grievously offend than the Heathens, in beeing so deeply offended at their Messias, of whom they had heard, and after whom they had sought.

84. The most, and euen the best sort of the Iewes, were apt to take offence at our Sauours supposed Countrey. Thus when *Philip* came and told *Nathaniel*, \* *We haue found him of whom Moses in the Law, and the Prophets did write, Iesus of Nazareth, the Sonne of Ioseph*: *Nathaniel* said vnto him, *Can any good thing come out of Nazareth?* *Nathaniel* in speaking this, spake as for the present hee thought. This speech (it seemes) was *Vox populi*, in those dayes. But our Sauour had a more charitable opinion of *Nathaniel*, than *Nathaniel* had of his Countrey or place of dwelling. For notwithstanding this his hard conceit of *Nazareth*, our Sauour commendeth him for a true Israelite, and one, in whom there was no guile. The common offence was quickly remooued out of so harmlesse & humble a heart. Vpon a little conference with our Sauour, he acknowledgeth him for that stone elect and precious, which God had promised to lay in Sion. *Rabbi*, saith hee, *thou art the Sonne of God, the King of Israel*. *Nathaniel*, though in part offended with the place of our Sauours present habitation, was yet truly happy, in that he was not so farre offended with it, as to refuse at *Philips* inuitation to come and see whether any good thing could come out of it or no. His preiudicate opinion of *Nazareth* was lesse than *Naa-*

\* Iohn i.  
v. 45, 46.

man's



man's was of Iordane : his successe in hearkening to Philip and repaying to Iesus of Nazareth, much happier than Naaman's was in hearkening to the Prophet Elisha, and his washing in Iordane. So vsfull is that rule, which since hath bin commended vnto vs by our Apostle Saint Paul; *Try all things, and retaine that which is best.* But what is best we cannot know without tryall or comparison of particulars.

85. The same preiudice which Nathanael had of Nazareth, the people, mentioned *Ioh. 7. vers. 40.* had of Galile, the Countrey or Prouince, whereof Nazareth was a poore City or Towne : But their preiudice was much more deeply rooted, than Nathanaels was; their offence at our Sauour, and the preiudice they had of Galile, was greater, and they by it more vnhappy. After our Sauour had made that Proclamation in the Feast of Tabernacles, whereof you heard before; *If any man thirst, let him come vnto me and drink. He that beleenes in me, (as the Scripture hath said) out of his belly shall flow Rivers of liuing water. Ioh. 7. 37.* Many of the people when they heard this saying, said, *Of a truth this is the Prophet :* others said, *This is the Christ :* but some said, *Shall Christ come out of Galile? hath not the Scripture said, that Christ commeth of the seede of David, and out of the Towne of Bethleem, where David was? So there was a diuision among the people because of him, and some of them would haue taken him.* Thus you see how apt preiudicate opinion is to picke quarrels with the truth, and to pretend insoluble contradictions betweene Scripture and Scripture, or betweene it and the Prophets opinions or Interpretations of it : betwixt which there is an admirable and apparent con-



The Con-  
clusion.

sonancy, to such as will with patience and vnpartially conferre them. It is most true which this people al-leadged, that the Christ and Messias was to come out of *Bethleem*, the Citie of *Dauid*, but might hee not therefore come out of *Galile*? out of *Nazareth*? [*Distinguant tempora, & concordant Scriptura:*] one Prophet foretels that the Ruler of Gods people should goe out of *Bethleem*, a place of plenty, a fruitfull soile, and by interpretation, the house of bread. This was meant of his birth and first comming into the world; and that Iesus of *Nazareth* (which now came out of *Galile*) did first come into the world out of *Bethleem*, the Citie of *Dauid*, this people had too good prooffe, so they would haue but looked backe to the time of their owne births or infancie, or haue examined the records or history of thirtie yeeres fore-passed. For what was it that moued *Herod* to slay all the Infants about *Bethleem*, but that hee hoped among them to haue slaine the expected Sonne of *Dauid*, the hope of Israel? Another Prophet fore-telleth as distinctly & plainly, that this same Son of *Dauid* shuld grow vp, as a tender plant out of a dry ground, and that many should be offended in him (as this people now was) for no other reason, than that he was not so beautifull or glorious, as they expected their Messias should bee. *Isay* 53. v. 3. The same Prophet else-where specifieth the Townes name, wherein this *Branch* of *Dauid* was to grow, as you heard before out of the eleuenth of *Isay*.

86. But these Scriptures were ænigmaticall or obscure; and how should the people know their meaning, without the interpretation of the present visible Church, *that is*, of the high-Priests, the Scribes, and Pharises?



Pharises? This was the plea of the visible Church in those dayes, and this peoples reliance vpon their visible Church or chiefe Rulers of Ierusalem (after such a manner in part, as the Romanists now doe vpon the Church of *Rome*, that is, vpon the Pope and his Cardinals) was the beginning or roote of the Iewes Apostasie from Christ. That which the Romanist would perswade vs to bee the Rocke of our saluation, and rule of our faith in Christ, was to those Iewes the only rocke of offence; the line of desolation, as the Prophets call it, to Hierusalem. That very obiection which the people in the seuenth of *Iohn* did make, was taught them by the Scribes and Pharises, the then visible or representatiue Church. The preiudice which these great *Rabbies* had of Galile, & the offence which they tooke at our Sauour, was so deeply rooted in their hearts, that they tooke it as a prooffe sufficient to condemne him for a false and counterfet Prophet, because hee auouched himselfe to bee a true Prophet, being, as they imagined, a Galilæan. For when *Nicodemus* had seuerely taxed their partiality, and vnwarrantable proceeding against him; *Doth our Law iudge any man before it heare him, & know what he doth? They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet. Ioh. 7. v. 51, 52.* The truth, and because the truth, the true Church of God, was visible and conspicuous in *Nicodemus*, or at least in such as the high-priest, the Scribes and Pharises, the then visible Church, did excommunicate and persecute as seducers, or men seduced by our Sauour. The Scribes and Pharises were the visible Church in the selfe-same sense, as the Romanists



The Con-  
clusion.

now take it; yet limbes of *Antichrist*, true types and shaddowes of these sonnes of *Belial*, with whom wee haue to deale, who after many warnings and euident conuictions of blasphemous intemperancy, are not yet ashamed to bring those arguments for the establishing the Authority of their present Church, which, if they had any truth in them, would iustifie the Scribes and Pharises, in condemning our Sauour for a false Prophet, a seducer, or blasphemer; yea, would prooue *Judas* to bee a better Martyr than any their Church can bragge of, for betraying him.

87. Certainly, the men of *Nazareth* were not offended with our Sauour, either for his Countrey in generall or particular, and yet most vnhappy men, in that they were vpon other occasions deeply offended with him, when hee came in loue to visit them, and proffered the glorious light of the Gospell vnto them. He came to *Nazareth* where he had bin brought vp, and as his custome was, hee went into the Synagogue on the Sabbath day, and stood vp for to reade. And there was deliuered vnto him the Booke of the Prophet *Isaias*; and when he had opened the booke, he found the place where it was writtē, *The Spirit of the Lord is vpon me, because he hath anoynted mee to preach the Gospell to the poore., he hath sent mee to heale the broken-hearted, to preach deliuerance to the captiues, and recovering of sight to the blinde, to set at liberty them that are bruised, to preach the acceptable yeere of the Lord. Luke 4. vers. 16, 17, 18, 19.* Neuer did any Preacher in the World choose a fitter Text, or better suting with time and place, than this, which by diuine prouidence offered it selfe vnto our Sauour at the first opening of the Booke; and the application



plication was as pithy, as the Text was plaine and pregnant: *And hee began to say vnto them, This day is this Scripture fulfilled in your eares. Luke 4. 21.* Against this Doctrine or exposition, no exception was taken at the first, but on the contrary, (as the Euangelist saith) *All bare him witnesse, and wondred at the gracious words which proceeded out of his mouth. ver. 22.* What was it then that did finally offend them? Nothing besides their own squeamish, nice, and womanish fanſie. They were taken with a ſpice of the ſelfe ſame diſeaſe, whereof our Romiſh-Catholique Dames are ſicke euen vnto death; to whom any ſtinking weed or lothſome drugge, raked out of the ſinke or puddle of tradition, ſo it bee brought by a Quack ſaluer or Mountebanke from beyond the Seas, reliſheth much better than the ſweeteſt flowers that grow eyther in the Propheticall or Euangelicall *Herbary*; better than the bread and water of Life it ſelfe, dayly proffered vnto them by the native and allowed Phyſicians of their ſoules; Men as able to inſtruct their forreine inſtructers in any good learning, eſpecially in the glad tidings of the Goſpell, as they are to inſtruct the rude and ignorant, in matters of treaſon and villany. Out of this enchanted humour, or bewitched fanſie, the Inhabitants of *Nazareth*, after they had heard our Sauour for a while with admiration, began to ſay, *Is not this Iosephs Sonne?* Or, as Saint *Matthew* relateth it, *Whence hath this man this wiſdome, and theſe mighty workes? Is not this the Carpenters ſonne? Is not his Mother called Mary? and his Brethren Iames, and Iosef, and Simon, and Iudas? and his Sisters, are not they all with vs? Whence then*

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The Con-  
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\* Luk. 4.  
vers. 23,  
24, 25, 26,  
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*hath this man all these things? and they were offended in him. Matthew 13. vers. 54, 55, 56, 57. This offence they bewray in words, but Saint Luke intimateth another Originall of their offence, deeplier rooted in their hearts, and which vpon no prouocation, but rather vpon our Sauours intended preuention, did draw them vnto most desperate practices. The originall of this offence, was our Sauours refusall to worke such miracles amongst them, as they expected, albeit for this refusall hee brought them a ruled case, which should haue taught them patience and humility; but as they were affected, it filled their hearts with rage and cruelty. \* And hee said vnto them, Yee will surely say vnto mee this Prouerbe, Physician, heale thy selfe: Whatsoeuer wee haue heard done in Capernaum, doe also heere in thy Countrey. But I tell you of a truth, many Widdowes were in Israel in the dayes of Elias, when the Heauen was shut vp three yeeres and sixe moneths; when great famine was thorow-out all the Land: but vnto none of them was Elias sent, saue vnto Sarepta, a Citie of Sidon, vnto a woman that was a Widdow. And many Lepers were in Israel, in the time of Elizeus the Prophet; and none of them was cleansed, sauing Naaman the Syrian. The implication was, that euen the honestly-minded or well-disposed Heathen were nearer to the Kingdome of God, than the stubborne and selfe-willed Iew, that boasted in being Abrahams seed, and the expected Messias Country-man. Their apprehension of this his meaning, and application of his words vnto themselues, did worke a generall distaste of his person and doctrine. All they in the Synagogue, when they heard these things, were filled with wrath,*



*wrath, and rose vp, and thrust him out of the Citie, and ledde him vnto the brow of the Hill, (whereon their Citie was built) that they might cast him downe headlong.*

The Conclusion.

88. They are principally offended with him, because hee would not doe such miracles as they expected: and hee is therefore vnwilling to doe any miracles amongst them, because they were already offended in him. It is a remarkable censure which Saint *Marke* giueth of this their vntoward disposition: *He could doe no mighty worke there, saue that hee layde his hands vpon a few sicke folke, and healed them. Marke 6. vers. 5, 6.* Certainly those sicke folkes were not offended in him, otherwise hee had not healed them. *Hee did not many miracles there, saith Saint Matthew, chap. 13. vers. 58.* The reason giuen by St. *Matthew*, why hee did not, and by Saint *Marke*, why hee could not doe many mighty workes there, was one and the same, auouched in the same termes by both these Euangelists, and it was his Auditors vnbeliefe, or that deepe offence which they had causelessly taken at him. But happely yee will say, The greater their vnbeliefe was, the more need they had of his mighty workes to make them beleue: and what worke can we imagine so mighty, that Christ, who was truely God, could not really effect, so hee were willing? And willing, it seemeth hee was, to haue made his Countrey-men, and Neighbours of *Nazareth*, true beleeuers: hee read his Commission and Charter of foundation, for establishing the Kingdome of Heauen heere on earth, in their audience. And it is a truth vnquestionable, that CHRIST as now, so then was truely GOD, and



The con-  
clusion.

and continued the same, blessed for ever: and vnto God nothing is, nothing can be vnpossible. All this is most true in respect of his power; but yee must againe consider, that many things which are very possible, and very easie in respect of his power, are altogether vnpossible to bee done, because they imply a contradiction or contrariety to the eternall Rule or Law of his Goodnesse, Iustice, or Maiesty. Now, it is an expresse branch of his eternall law or equity, not to cast *Pearles before Swine*, not to saue such men by miracles or mighty hand, as contemne and spurne at the ordinary meanes of Saluation, or despise the riches of his bountie. The portion of Scripture before mentioned (so they had suffered him to haue gon forward with the exposition of it, or would haue attended to him with that respect and reuerence which was due vnto the Words of GOD,) was more effectual to beget faith in their hearts, than all the miracles that could haue beene wrought; for faith commeth by hearing, not by sight; and seeing this churlish people had swinish eares, and brutish appetites, our Saviour as man, could not (without manifest violation of his Fathers eternall Law, and of his own eternall Law, as hee was God) feede their eyes or other senses with such miraculous spectacles, as were ordained to conuert men. Euery unruly or exorbitant desire is a rocke of offence; every affection, how naturall or how ciuill soeuer, vnrectified, vnmastered, or vnsubdued, is as a crooked, rugged path, which must be made plaine and straight ere we come to Christ. This rectifying, this smoothing or leueling of our desires and affections, is that way of the Lord which *Iohn* was sent to prepare\*.

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\* To this purpose the Apostle, *Hebr.* 12. interprets the Prophet *Isay*, chap. 40. vers. 3. by himselfe, chap. 35. vers. 3.



Desire of knowledge in Arts or Sciences of wisdom, or experience in affaires ciuill and politique, is a desire in it selfe commendable : yet, if the desire of the one, or the other be immoderate, it is as a hill or mountaine that must be brought low, ere the way of the Lord (whether from him to vs, or from vs to him) can become passable. The desire of a signe for confirmation of faith, is not vnlawfull. *Abraham* desired one, and had it ; and so did *Hezekiah* : and both herein commended. *Ahaz* had a signe offered, but would not take it, and is by the Prophet sharply re-  
proued. Yet the immoderate or vnseasonable desire of a signe, is a dangerous roote of offence. Both parts of this obseruation are from *Saint Paul*, *1. Corinth. 1. vers. 22, 23.* *The Iewes require a signe, and the Greekes seeke after wisdom, but wee preach Christ crucified, vnto the Iewes a stumbling-blocke, and vnto the Greekes foolishnesse ; but vnto them which are called, both Iewes and Greekes, Christ the power of God, and the wisdom of God. vers. 24.* Whom doth hee meane by such as are called ? All that are in any sort, or howsoever called ? No, but such as are not meere Grammaticall, but reall passiues ; or, as others speake, such as are effectually called. In what termes soever wee expresse our selues, wee meane the same persons, and the same thing that our Sauour here doth, *that is*, all they, and onely such, as are not offended in him : for they all, and they onely obey their calling.

89. The more speciall rootes of more dangerous offences, or more grieuous stumbling-blocks in the way to Christ, are *Couetousnesse, Vaine-glory, Ambition, Iealousie of reputation, or feare of disgrace.* All these

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The Conclusion.

The more speciall offences, which this age is apt to take against Christ as the Iewes were.



The Con-  
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things (saith the Euangelist) heard the Pharises which were couetous, and they mocked him. Luke 16. 14. How can you beleue, (saith our Sauour) which receiue honour one of another, and seeke not the honour that commeth from God onely? Iohn 5. 44. vid. vers. 39, 40. Among the chiefe Rulers (saith the same Euangelist) many beleened on him, but because of the Pharises, they did not confesse him, lest they should bee put out of the Synagogue: for they loued the prayse of men, more than the prayse of God. Iohn 12. vers. 42, 43. These rootes of offence are alike common to the Iewes, and vnto vs: Wee must take heed, that wee examine not our selues, by comparing our affections towards Christs person or office, with the affections of these Iewes towards his office or person. This were the readiest way to cast vs into a Pharisaicall slumber or dreame of our owne righteousness. The onely meanes for vs to know, whether we be more or lesse offended in Christ, than the fore-mentioned Iewes or Pharises were, is to compare our liues, conuersations, and practice, with our Sauours doctrinall precepts, especially with those fundamentall ones, solemnely vttered by him in the Sermon vpon the Mount. Matth. 5. Amongst which, this is a principall and peremptory one; I say vnto you, that except your righteousness shall exceede the righteousness of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heauen. vers. 20. Now, from entring into the Kingdome of heauen, which is the Kingdome of happinesse, nothing can barre vs, vnlesse wee be offended in Christ, who is the way and doore vnto it. Is there any amongst vs, that seeketh as earnestly after the prayse of men, or after any honour that



that commeth not from G O D alone, as the Iewes mentioned, *Ioh. 12. & Ioh. 5.* Is there any amongst vs as couetous, as the Pharises were, mentioned *Luke 16.* If any such there be eyther in this, or any other Christian Congregation, be they many or few, all and eue-ry of them are as farre from the Kingdome of Hea-uen, altogether as much offended in Christ, as the fore-mentioned Rulers, Iewes, and Pharises were. Is there any amongst vs of disposition towards his Bro-ther or Neighbour, or towards any professing the name of Christ, as implacable or irreconcilable as the Scribes and Pharises were towards Publicans and sinners? Let such a man, if any such there be, know and remember, that whilst hee continueth in this mood, he is as much offended in Christ as they were: and if hee so continue, our Sauour Christ will bee as much offended at him in the last Day, as at those that crucified him. Is any man as carefull for the things of this life as these Iewes were? Hee is as farre from the Kingdome of Heauen, and the happinesse here promi-sed, as the Iewes; yea, as the Heathen were. It is our Sauours inference, not mine; *Take no thought, say- ing, What shall wee eate? or, What shall wee drinke? or, Wherewith shall wee bee cloatbed? (For after all these things doe the Gentiles seeke) For your heavenly Father knoweth that yee haue need of all these things. Matth. 6. 31, 32.* His Precept for our direction followeth; *But seeke yee first the Kingdome of God, and his righteous- nesse, and all these things shall bee added vnto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of it selfe. vers. 33, 34.* This is the perpetuall Law of the Euangelical Iubile, whose



The Con-  
clusion.

obseruance was prefigured in the legall obseruation of the seuenth yeere of rest, or the yeere of Iubile : In both which yeeres, as you heard before, the Iewes were forbidden to sow or reape, commanded to rely vpon Gods extraordinary blessing in the sixth yeere, and to rest contented with such things, as should grow of their owne accord in the seuenth yeere of rest or yeere of Iubile. Not to sow at all, or not to reape in these two yeeres, was a temporary Law, meerely legall or ceremoniall. The morall Law hereby prefigured, and perpetually to bee obserued by vs Christians, is, *That wee buy so, as if wee possessed not*, that in sowing or reaping, or in whatsoeuer other businesse concerning this life, *wee vse the world, as if wee used it not* : That our prime and chiefe care bee in seeking the Kingdome of God, or matters of the life to come: That euery present day, wee take more payne and care in imploring Gods blessings vpon our present and future labours, than in contriuing meanes, or disposing of labours, in worldly coniecture, most auailable for procuring our ends, or that good which wee seeke. This practice and method our Sauour had inioyned vs in that prayer which hee hath taught vs. First, wee pray that Gods name may bee sanctified; and that his Kingdome may come; that his will may be done in earth as in heauen : and in the next place, that he would giue vs bread this day, for to morrow, and the dayes following; that is, as the Apostle saith, *to cast all our care on him, who careth for vs all*. But what auayles it vs to know by how many wayes and meanes wee may bee offended in Christ, vnlesse wee know withall by what meanes possible these or the like



like offences may be auoydable? It is true, and therefore our Sauour teacheth a compendious way or meanes for auoyding offences. As first in this very Chapter, *Matth. 11. vers. 29. Learne of mee, for I am meeke, and lowly in heart: and yee shall finde rest vnto your soules.* To the same end or purpose are all those places of Scripture addressed, which exhort vs to humility, to deny our selues, to take vp our Crosse and follow Christ. Of these and other good rules to this purpose, you may reade at large, *Luke 14.*

The Conclusion.

90. But others happely will say, What auayleth it to propose these good rules vnto vs, vnlesse it bee in our power to practise them? Wee beleue it as a dictate, or *maxime* of faith, that *God giues grace vnto the humble, or vnto such as forsake all, and deny themselves;* but what is this to vs, vnlesse wee may likewise be assured, that God will eyther giue vs grace, or some free-will, or naturall power to deny or humble our selues? Here indeed were the true and fruitfull issue of all these intricate controuersies, which in later yeres haue much troubled the peace of the Church, as well the Romish, as the Reformed. The controuersies I meane of Election and Reprobation, betweene the Lutherans and the Caluinists, betweene the Arminians and the Gomarists: as also, the controuersie concerning concurrence of Grace and Free-will, prosecuted with eager and bitter contention for these many yeeres, betweene the Iesuites and the Dominican Friers. But of this radical controuersie, about Free-will, a poynt necessary to be knowne, and yet inwrapped with as many vnnecessary intricate disputes, and on all parts as ill stated and handled (for the most part)



The Con-  
clusion.

as any other question whatsoever ; I shall haue fitter occasion to speake at large , when I come to handle that argument concerning our seruitude to sin, which must be the entrance vnto our knowledge concerning Iesus Christ and him crucified: vnto both which, these discussions vpon this Text haue beene premised.

91. At this time I will onely acquaint you with that, which I haue elsewhere deliuered, as the true meane betweene the contrary opinions of the Lutherans and the Calvinists, betweene the Iesuites & Dominicans, betwixt the Stoickes and the Pelagians, in the poynt of free-will, or power of man to worke or not to worke his owne saluation. The meane is, that albeit man hath no freedome of will or ability to doe that, which is good, or to dispose his heart for the better receiuing of Grace : yet hee hath a true possibility or freedome of will to doe, or not to doe something required by God ; which thing being done by man, God will dispose his heart, and make it fit for his grace. The same thing not being done or neglected, the neglecters heart shall euery day than other bee more indisposed, and more incapable of grace than heretofore. For illustration of this poynt, I haue instanced in two particulars, *to wit*, in *Naaman* the Syrian, and the Widdow of Sarepta, both Heathens and vnregenerate. *Naaman* had no power or Free-will to cleanse himselfe of his Leprosie, eyther in whole or in part ; yet a true freedome of will to wash or not to wash in Iordan. Now, if he had finally departed in such a fullen fit, as he begun to take at the Prophets aduice, and not at all haue washed himself in Iordan, he might haue returned home a fouler Leper than hee came.

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The Con-  
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So then the cure was altogether Gods worke, *Naaman* had no finger in it; but to wash in Iordane was in part *Naamans* owne worke, and an exercise of that free-will, which God vpon *Adams* fall, doth take from no man. In like maner, it was in the poore widdowes choyce, to giue or not to giue *Elias* a cake of her small store of oyle and meale: but if she had refused to do as the Prophet aduised her, God had not multiplyed the oyle and meale in her cruse extraordinarily. So then in working this miracle God had no partner, it was meerely his doing: but in bestowing these almes vpon the Prophet, the poore widdow in part did worke. This was an act or exercise of her free-will and louing kindnes, no fruit of sanctifying grace. In like maner, to humble or cast downe our selues before God, that we may be partakers of sanctifying grace, is in part our worke, and strictly required at euery mans hand, that hopes to be partaker of this grace: but the lifting of vs vp, or our conuersion to God, is meerely, solely and totally Gods worke. In this worke wee are as meerely passiue, as *Naaman* was in the cure of his leprosie, or the poore widdowes oyle and meale in the miracle which God wrought in it: but so meerely passiue we are not in the former worke in humbling or casting our selues downe. *Humble your selues therefore vnder the mighty hand of God, that hee may exalt you in due time. 1 Pet. cap. 5. v. 6.* For if it were as impossible for vs to cast our selues downe without Gods speciall grace, as it is to lift our selues vp without it; the Apostles Precept, *Iam. 4. 10.* had beene to no better purpose, than if a man should say to a lame childe, *salne into a deepe ditch, Come hither, my childe, and*



The Conclusion.

I will helpe thee vp. This were rather to mocke a child in his misery, than to promise him any helpe or comfort. I hope there be none heere present, men or women, but thinke it very possible for them, so farre at least to cast themselves downe before God, as to receive the pledges of Christs body and blood, as our Church commandeth, meekely kneeling vpon their knees.

That kneeling at the sacred Communion, is a gesture most decent, and most consonant to the analogie of faith.

92. But some, perhaps, though I hope not many, are of opinion, that in this case they are not bound to doe what they can doe, but rather tyed not to kneele, though the Church command kneeling; because they haue no expresse warrant or rule of Scripture so to do: howeuer, they and all that professe themselves to be Christs seruants, haue an expresse command to receive the pledges of his body and blood: and if any be so scrupulous, as not to receive them in any other manner then is expressely commanded or warranted by the Scripture; the parties thus affected (for ought I see or know) must not receive them at all, and so they shall evidently transgresse the expresse generall rule of Scripture, which commands all to receive them. For in all cases of this nature, *that is*, in all cases wherein the thing it selfe or action is expressely commanded to be done, and the maner or circumstances of doing it not so expressely commanded; the authority of Superiours must rule our affections or opinions, for the maner or circumstance of doing what is commanded. Whosoever in this case heareth not his lawfull Pastor or Gouvernour, heareth not Christ: Whosoever in this case despiseth the Canons and Constitutions of the Church wherein he liueth, despiseth Christ: Whosoever



foeuer in this case wilfully offendeth against the Canons of the Church, is offended in Christ, and puts a stumbling-blocke in his owne way; yea, hee barres himselfe out of the Kingdome of Grace, expressely promised heere in my Text, to all that are not offended in Christ, and in more speciall sort really exhibited to all that worthily receiue this blessed Sacrament of his body and blood. But happely it will be farther replied, that albeit our Sauour did not expressely forbid vs to receiue the Sacrament kneeling, yet he hath taught vs by his example to receiue it after another maner and gesture; and it is more conuenient to follow his example, than the ordinance of the Church. To this I answer, that our Sauour did not at all receiue the Sacrament, because he had no sinnes to bee remitted by it. His Apostles had, and did receiue it; but whether standing, sitting, or kneeling, it is not expressed. All that can be gathered out of the Euangelist, is this, that as they were eating, our Sauour *tooke bread and blessed it, and brake it, and gaue it to his Disciples: so he did the cup likewise.* But whether they receiued the bread or the cup still sitting, after the same maner as they did at their meate, is not expressed, nor can hence be gathered: for so a man may truly say, that whilest we are at Seruice and prayers, we receiue the Cōmunion; yet it will not follow, that because all or most of vs sit in time of Seruice, wee therefore sit at the receiuing of the Communion. But bee it granted, that the Apostles ate the bread, and dranke the wine, after the selfe same manner that they ate the Passeouer, yet it would be very hard to expresse the particular manner of their eating the Passeouer. I am

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The Con-  
clusion.

perswaded, that there is neuer a Ioyner in this Kingdome, that could make vs seates and Tables of the same fashion, that the Tables and seates were of, at which our Sauour and his Apostles did eate the Passeouer : or in case we had such seates or Tables made to our hands, for ought I can imagine, wee must haue some famous Antiquary or Master of Ceremonies, to instruct vs how to sit or lye, or to dispose of our bodies at them.

93. This onely is certaine, that our Sauour himselfe did eate the Passeouer after the ordinary and accustomed manner of those times, and according to the Rites & Ceremonies of the then visible Church. For which Rites and Ceremonies, in all particulars, the then visible Church had no expresse Rule or patterne, which they were perpetually bound to obserue, either giuen by *Moses* or the Prophets ; they had added many circumstances, which are not expressed in *Moses*. Now, if our Lord and Master, who had power to institute new Rites and Ceremonies, did notwithstanding conforme himselfe to those Rites and Ceremonies of the visible Church of the Iewes : shall wee not heerein truely follow the true example of Christ, if we do the like ? On the contrary, shall we not shew our selues to be none of his Disciples, if wee vse or affect that liberty or singularity, which hee neither did nor would vse, although there were no authority in the earth to command him to conformity ? Lastly, it may be objected, that many in the Primitiue Church, who knew the Apostles practice better than the visible Church now doth, did not receiue the Sacrament of Christs body and blood, after the same manner



manner as now we doe. I am not ignorant of a scruple, which many of the *busie-brained Masters* labour to instill into their Auditors heads; though in other cases they can slight Antiquity at their pleasure, yet in this case they haue been curiously Criticall, to obserue out of the Fathers of the Greeke Church, that they receiued the Sacrament [*κύψαντες, not γονυπετούντες,*] *that is,* bowing indeed, but not bowing their knees. All this we grant; for the Greeke Church at this day receiue the Sacrament standing on their feet, yet bowing their bodies, not their knees. What is the reason? To make a legge, (as we say) or to bow the knee, is a ceremony euen in expressions of ciuill courtesie, ridiculous amongst them. Howbeit they expresse their seuerall respect to their friends & to their betters of what ranke soeuer, as distinctly and curiously by seuerall manners of bowing their heads and bodies, as wee can doe by making legges, bowing the knee, or kneeling vpon our knees. And herein they are highly to be commended, for reseruing a distinct kind of bending their bodies, in expressing their submission towards God or Christ in their Liturgie or receiuing the Sacrament. So then, [*distingue loca, & concordant consuetudines.*] Though the Greekes receiue the Communion standing, and bowing their bodies, whereas we receiue it with bended knees, without bowing of our bodies: yet heerein we fully agree, that both we and they receiue it in the most decent and submisse manner, for gesture or deportment of our bodies, that we otherwise know or vse. They receiue it standing, and bowing the vpper part of their bodies, because that is the best and most significant signe of subiection or submissiue obe-

The Conclusion.



The Con-  
clusion.

dience, that is in vse amongst them: wee receiue it kneeling, because this is the best and most significant signe of submissiue obedience, that is in vse or practice in these Western parts of *Europe*. Did not some amongst vs poyson their naturall and ciuill affections, with presumptuous conceits of extraordinary sanctity, nature it selfe (to whom our Apostle in like case ~~suppleth~~) would thorowly informe vs all, that wee stand bound to receiue so great a blessing, as in this Sacrament wee expect at the hands of our gracious God, after the best and most submissiue maner of outward gesture and deportment, that we know, or can frame our bodies vnto.

94. But if a man should aske, Whether the rite or custome obserued in the Greeke Church, or in our Church, be in it selfe the more decent or significant, or better besitting the vse or end of this Sacrament? I dare confidently affirme, that the ceremony or gesture obserued and commanded by our Church, doth much better besit the vse and end of the Sacrament, than the rite or ceremony obserued by the Greeke Church doth; better than any other rite or manner can doe, though otherwise as decent and fitting; or more decent and fitting, in all other parts of Gods seruice. And my reason which I commend vnto your vnpartiall consideration, is this; that this Sacrament was not instituted in remembrance of the first institution of it, or to represent the Apostles maner of receiuing of it, but in remembrance of our Saviours death and passion. Whence I would request such as vrge our Saviour example for a patterne of their behaviour or deportment at the Sacrament, to looke vpon  
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our Sauours bodily gesture or deportment in the heat and extremity of his passion, wherein hee presented himselfe before his Father, in his agony and bloudy sweat in the Garden. Being in this agony, as *St. Luke* saith, he presented these supplications vnto his Father; *Father, if thou be willing, remoone this cup from mee, neuerthelesse, not my will, but thy will be done.* But after what manner or gesture of body did his perplexed soule vtter these earnest supplications, [*ἔκλινεν τὰ γόνατα,*] *kneeling, or fixing his knees vpon the ground.*

95. If I should haue spent the whole time allotted, onely in exhorting or preparing you to the fit & worthy receiuing of this Sacrament, I could not haue said more, or more to the purpose, than the contemplation of our Sauour in this agony doth at first view present vnto all of vs, that will lay it to heart. And it is in a word this, that you would make his prayer, *communitatis commendandis*, a patterne for your prayers; his gesture in presenting his prayers to his Father, a patterne of your gesture or deportment, whilest you celebrate the memory of his passion, specially whilest you make application of the benefit of his passion to your selues, by receiuing the visible pledges of his body & bloud; which I hope you doe not meane to receiue, without feruent prayer that God will passe ouer your sinnes, and not enter into iudgement with you. You need not, you may not interpose that condition in your prayer, which our Sauour did in his, *Father, if it be possible, let this cup passe from mee.* So great was his goodnesse towards vs, his louing kindnesse so tender, that he purchased vnto vs better certainty, and better assurance that our prayers may be heard, than he had that



The Conclusion.

his owne prayers should bee heard in this particular. Therefore it was not possible that this cup should passe from him, that it might be possible for it to passe from all, and euery one of vs. Pray we then, but let vs pray with *bended knees*, euery man for himselfe, and euery man for his fellow-Communicant: "Heauenly FATHER, seeing thou art willing so to haue it, let thy cup of thy wrath and displeasure passe from vs, and let thy cup of thy blessing be euer amongst vs: O cause not any of vs to drink of that bitter cup, which thy onely Sonne, our onely Sauour, hath swallowed for vs. Expose vs not (good FATHER) to those bloody and grieuous conflicts with the powers of Hell and darkenesse, which thy Sonne sustayned for vs. Oh lay no more vpon vs, than thou shalt giue vs strength and patience, through him, and for him, to vndergoe and vanquish. Make vs to triumph as Conquerours in this victory ouer Hell and Satan, ouer all the power of the enemy. Thus praying whilest wee celebrate the memory of his agony and bloody sweat with *knees bended*, as his in that agony were on the ground, and with hearts lifted vp to heauen, where he now sits at the right hand of God; My life for yours, my soule for your soules, if herein yee offend eyther God the Father, or Christ his Sonne, the holy Spirit, or your owne consciences. To receiue this blessed Sacrament without some mentall prayer, were to receiue it vnworthily. To pray whilest you receiue it, & not to pray kneeling on your knees, as your custome is at other prayers, and as the Church your Mother, vpon this particular occasion of praying in speciall inioyneth you, were to be offended in Christ,



Christ, more offended in him for the Church your Mothers sake, than the Iewes were for *Galile* or *Nazareth* his Country sake. Nor are you onely offended in him, by refusing to bow your knees when you come vnto him, but you giue iust offence to the common Aduersary, to whom Saint *Paul* aduiseeth you, to giue no offence, much lesse to giue any aduantage against the truth: for so you offend the pillar of truth, the Church of God. Now, God of his infinite mercy remoue all needlesse scruples out of the phansies of the weake, and all reall obstacles of offence out of the hearts of such as haue power to command their knees in this seruice.

The Conclusion.

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**F I N I S.**

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### Faults escaped in some Copies, thus to be corrected.

Pag. 7. Lin. 15. for *prinpal* reade *principall*. Pag. 25. lin. 1. *vertues* read *virtuous*. Pag. 73. l. 8. at any *tempt* you read at any time *tempt* you. Pag. 74. li. 3. & 4. *Church, elsewhere* read *Church is elsewhere*. Pag. 75. in Marg. *Isaues* read *Lamina*. Pag. 80. li. 20. the manner of importance or the *Apostles speech* read the manner or importance of the *Apostles speech*. Pag. 107. l. 1. *saib* no, read *saib not*.



